

**SUPPLEMENTARY NUMBER**  
TO THE THIRTY-FOURTH VOLUME OF THE  
**MONTHLY MAGAZINE.**

No. 236.]

JANUARY 30, 1813.

[Price 2s.]

**A JOURNEY**

through

**Persia, Armenia, and Asia Minor,  
To CONSTANTINOPLE,**

IN THE YEARS 1808 AND 1809;

In which is included,

*Some Account of the Proceedings of His Majesty's Mission under Sir Harford Jones, Bart. K. C. to the Court of the King of Persia.*

BY JAMES MORIER, ESQ.

His Majesty's Secretary of Embassy to the Court of Persia.

In One Volume, 4to. price 2l. 2s.

[As Civilization, Christianity, and Philosophy, do not appear to raise the nations of France and England above the petty Rivalry and implacable Hatred which characterize the most barbarous ages and most ferocious tribes; so having exhausted all means of injuring and destroying each other in Europe, they now begin to calculate on their power of waging war at the extremity of Asia; and hence the recently conceived importance of Persia! Two French and two English Embassadors have therefore visited the Court of Teheran, within the last fifteen years; and, in the elegant work of Mr. MORIER, we have an interesting report of the last of the English Embassies, under Sir HARFORD JONES. As Persia had not been described by an Englishman since the civil wars that followed the usurpation of Nadir Shah, our curiosity was powerfully excited by the announcement of Mr. Morier's work; and we can unreservedly declare, that in its perusal we have been abundantly gratified. Our copious extracts will bespeak to every reader, a high opinion of the Author's ability; yet verbal description constitutes but a portion of the value of the work. Twenty-nine Plates, many of them Views of Cities and Rivers, transport their observer into Persia, and confer great credit on the taste of Mr. Morier as a draughtsman. The work is also enriched by a plan of the route, drawn by the illustrious veteran, Major Rennell, who still lives to honour science and his country.]

**PERIOD.**

**T**HE time of my absence from England comprehends a space of little more than two years.—On the 27th of Oct. 1807, I sailed from Portsmouth with  
MONTHLY MAG. No. 236.

Sir Harford Jones, Bart. K. C. His Majesty's Envoy Extraordinary and Minister Plenipotentiary to the Court of Persia, in H. M. S. Sapphire, Captain George Davies: after having touched at Madeira and at the Cape of Good Hope, we reached Bombay on the 26th of April, 1808: owing to some political arrangements, we did not quit Bombay till the 12th September. We arrived at Bushire on the 13th October, and proceeded towards the Persian capital on the 13th December. H. M. Mission reached Teheran on the 14th February, 1809: on the 12th March the preliminary treaty was signed between Sir Harford Jones and the Persian Plenipotentiaries; and on the 7th May I quitted Teheran with Mirza Abul Hassan, the King of Persia's Envoy Extraordinary to the Court of London, with whom I reached Smyrna on the 7th September, and embarked there on board H. M. S. Success, Capt. Ayscough. Having at Malta changed the Success for H. M. S. Formidable, we finally reached Plymouth on the 25th November, 1809.

**MODERN HISTORY.**

The history of Persia from the death of Nadir Shah to the accession of the present King, comprehending a period of fifty-one years, presents little else than a catalogue of the names of tyrants and usurpers, and a succession of murders, treacheries, and scenes of misery.

After the assassination of Nadir, one of the most formidable of the competitors for the vacant throne, was Mahomed Hassan Khan, the head of the Cadjar tribe, and a person of high rank among the nobles of Shah Thamas, the last king of the Seffi race. Mahomed Hassan Khan had several sons: Hossein Kooli Khan, the eldest, was father to the present King of Persia, and was killed in a battle with the Turcomans: Aga Mahomed Khan, the second son, was the immediate predecessor of his nephew on the throne.

Mahomed Hassan Khan had not long assumed the crown, when he was opposed by Kerim Khan, a native of Courdistan; who, under the pretence of protecting the rights of Ismael, a lineal descendant

descendant of the Seffi family, and then a child, secured to himself so large a share of influence and authority in the state, that he very soon supplanted virtually the pageant that he had erected; and, while he still concealed his ambition under the name of *Vakeel* or Regent, exercised all the real powers of the sovereign of Persia. The birth of Kerim Khan was obscure; but the habits of his early years qualified him for the times in which he lived, and the destiny to which he aspired. His family, indeed, was a low branch of an obscure tribe in Courdistan, that of the Zunds, from which his dynasty has been denominated; and his profession was the single occupation of all his countrymen—robbery, which, when it thus becomes a national object, loses in reputation all its grossness. Here he acquired the talents and hardihood of a soldier; and was renowned for an effectual spirit of enterprise, and for great personal skill in the exercise of the sword, a qualification of much value among his people. The long revolutions of Persia called forth every talent and every passion; and the hopes of Keram Khan were excited by the partial successes of others, and by the consciousness of his own resources. He entered the field; and eventually overcame Mahomed Hassan Khan, his principal competitor, who fled and was killed in Mezanderan. The conqueror having seized and confined the children of his rival, proceeded to quell the several inferior chiefs, who, in their turns, had aspired to the succession. His superior activity and talents finally secured the dominion: and having, in 1755, settled at Shiraz, he made that city the seat of his government. He beautified it by many public buildings, both of use and luxury; and their present state attests the solid magnificence of his taste. His memory is much lamented in Persia; as his reign, a reign of dissipation and splendor, was congenial to the character of the people. In his time prostitutes were publicly protected; their calling was classed among the professions; and the chief, or representative, of their numbers, attended by all the state and parade of the most respected of the Khans and Mirzas, used daily to stand before the Sovereign at his Durbar.

On the 10th of March, 1779, Keram Khan died a natural death, an extraordinary occurrence in the modern history of Persia, having reigned (according to the different dates assigned to his accession, from the deaths of different com-

petitors) from nineteen to thirty years. From the fall of Mahomed Hassan Khan, the better epoch, his conqueror lived nineteen years, with almost undisputed authority.

After his death all was again in confusion; and the kingdom presented a renewal of blood and usurpation. It is scarcely necessary to state the short-lived struggles of his successors: their very names have ceased to interest us. It is sufficient therefore to add, that his sons and brothers, and other relatives, attacked each other for fourteen years after his death; till the fortunes of the whole family were finally overwhelmed in the defeat of Loolf Ali Khan, the last and greatest of these claimants; and the dominion was transferred, in the year 1794, to his conqueror, Aga Mahomed Khan, of the present royal race of Persia.

#### PRESENT TO THE EMBASSADOR.

On the 8th of Nov. arrived, carried on fourteen mules, the *balconah*, the customary present to an Ambassador. It consisted of the following articles:—

- 50 Lumps of loaf sugar,
- 35 Small boxes of different kinds of sweetmeats,
- 1 Mule load of lime-juice, consisting of ninety-six bottles,
- 23 Bottles of orange and other kinds of sherber,
- 22 Bottles of different kinds of preserves, pickles, &c.
- 4 Mule loads of musk-melons,
- 1 Ditto of Ispahan quinces,
- Half ditto of apples,
- 1 Ditto of pomegranates,
- 1 Ditto of wine, thirty-nine bottles.

The whole was accompanied by a letter from Nasr Oalah Khan, the Minister at Shiraz, replete with compliment and inquiries about health, and entrusted to the care of Aga Mahomed Ali, one of the Prince's servants, who received for himself from the Envoy a present of five hundred piastres. The great men profit by these opportunities of enriching by such returns any servant to whom in their own persons they may owe an obligation, and to whom they thus, cheaply to themselves, repay it. But the charge of a present is frequently made the matter of a bargain among the adherents of the donor, and perhaps is sometimes purchased directly from the great man himself.

#### MANNERS.

When visited by a superior, the Persian rises hastily and meets his guest nearly



nearly at the door of the apartment: on the entrance of an equal, he just raises himself from his seat, and stands nearly erect; but to an inferior he makes the motion only of rising. When a great man is speaking, the style of respect in Persia is not quite so servile as that in India. In listening the Indians join their hands together, (as in England little children are taught to do in prayer,) place them on their breast, and, making inclinations of the body, sit mute. A visit is much less luxurious in Persia than in Turkey. Instead of the sophas and the easy pillows of Turkey, the visitor in Persia is seated on a carpet or mat without any soft support on either side, or any thing except his hands, or the accidental assistance of a wall, to relieve the galling posture of his legs. The misery of that posture in its politest form can scarcely be understood by description: you are required to sit upon your heels, as they are tucked up under your hams after the fashion of a camel. To us, this refinement was impossible; and we thought that we had attained much merit in sitting cross-legged as tailors. In the presence of his superiors a Persian sits upon his heels, but only cross-legged before his equals, and in any manner whatever before his inferiors. To an English frame and inexperience, the length of time during which the Persian will thus sit untired on his heels, is most extraordinary; sometimes for half a day, frequently even sleeping. They never think of changing their positions, and, like other Orientals, consider our locomotion to be as extraordinary as we can regard their quiescence. When they see us walking to and fro, sitting down, getting up, and moving in every direction, often have they fancied that Europeans are tormented by some evil spirit, or that such is our mode of saying our prayers.

#### FEAST OF THE BAIRAM.

The Ramazan was now over: the new moon, which marks the termination, was seen on the preceding evening just at sun-set, when the ships at anchor fired their guns on the occasion; and, on the morning of our visit, the Bairam was announced by the discharge of cannon. A large concourse of people, headed by the Peish Namaz, went down to the sea-side to pray, and, when they had finished their prayers, more cannon were discharged. Just before we passed through the gates of the town in returning from our visit, we rode through a crowd of men, women, and children, all in their

best clothes, who, by merry-making of every kind, were celebrating the feast. Among their sports, I discovered something like the round-about of an English fair, except that it appeared of a much ruder construction. It consisted of two rope-seats suspended, in the form of a pair of scales, from a large stake fixed in the ground. In these were crowded full-grown men who, like boys, enjoyed the continual twirl, in which the conductor of the sport, a poor Arab, was labouring with all his strength to keep the machine.

The feast itself of the Bairam begins of course successively in every season of the natural year; for, in the formation of their civil year, the Persians, like other Mahomedans, adopt lunar months. When it occurs in summer, the Ramazan, or month of fasting which precedes it, becomes extremely severe; every man of every kind of business, the labourer in the midst of the hardest work, is forbidden to take any kind of nourishment from sun-rise to sun-set, during the longest days of the year. Their full day is calculated from sun-set to sun-set, but their subdivision of time varies like that of the Hindoos and Mussulmans of India, according to the difference of the length of the natural day. In their calculation of the close of the fast, and the commencement of the Bairam, they are seldom assisted by almanacks: it frequently happens, therefore, that the same feast is celebrated two days earlier, or delayed two days later in different parts of the country, according to the state of the atmosphere: as the new moon may be obscured by clouds in one city or displayed in another by the clearness of the sky.

#### ARABIAN PIRATES.

The Nereide, the Sapphire, and the Sylph, sailed with the mission from Bombay on the 12th of September. The Nereide arrived first; the Sapphire also reached Bushire about sun-set on the 18th October. The Arab ships too, that we passed off Cape Verdistan, had come in about noon on the same day, and had continued firing their guns at distant intervals till the evening: but the Sylph, on board which were the Persian Secretary and some of the presents, was yet missing; nor indeed had we seen her, since the second day after that on which we had left together the harbour of Bombay. On the 29th Oct. arrived the Nautilus, H. C. cruiser, which had sailed from the same port on the 22d Sept. Though

she had neither seen or heard directly any thing of the Sylph, yet the circumstances of her own passage prepared us to anticipate the worst. The Nautilus had been attacked off the large Tomb, in the Gulph of Persia, by the Joasmee pirates; three only were at first in sight, but on the signal of a gun, a fourth appeared, and together they bore down, two on the quarters and two on the bows of the Nautilus; they were full of men, perhaps six hundred in the four vessels, all armed with swords and spears, and, as they shouted their religious invocations, they shook their weapons at the ship. When the engagement became closer, they maintained a fire of twenty-five minutes, and one of their shot killed the boatswain of the Nautilus. Of these pirates an interesting account was published in India by Mr. Loane, who was taken prisoner by them. It is unnecessary, therefore, to add more on the subject than that their chief resort is at Roselkeim, on the Arabian coast of the Gulph of Persia: another, but tributary, chief of the same people resides twenty-five miles from Roselkeim at Egmaun, S. S. W. of Cape Musseldom, where they possess an extensive and lucrative pearl fishery. This, with the market which their plunder finds there, is the principal source of the traffic of the place. Though it may not be necessary to enter into a detail, which may be better found in original authorities, it must be very obvious, that the honour of our flag, as well as the interest of our commerce in the East, will require the destruction of a fleet of pirates, which, assembling to the amount of fifty sail in the harbour of Roselkeim, issue thence to capture every English as well as native ship, and to spread terror through the Gulph of Persia.

On the arrival of the Nautilus, under these circumstances, the Envoy dispatched a letter to Captain Davis of the Sapphire, requesting him to proceed to the entrance of the Gulph, to secure the Sylph, if possible. On the 6th November a boat arrived from Roselkeim, at the date of the departure of which no such capture had been made; but in three days, another boat came in, which brought an account that four vessels had been taken, one of which contained *Nawab*. We immediately recognized by this description the unfortunate Persian Secretary, the splendour of whose dress had imposed him as a Nabob on the pirates. The next day a still more circumstantial account of the capture

reached us, which convinced us that the vessel taken was the Sylph; but the report added, that a large vessel from Bushire (which we instantly identified with the Nereide) came in sight during the action, and having sunk one of the pirates, (of whose crew of three hundred scarcely any escaped), re-took their prize. In the action, too, the pirates lost one of their first chiefs, Sal ben Sal. The loss of one individual, the most insignificant, of their tribe is sufficient cause for a declaration of war; but the destruction of so large a portion of their whole numbers would dispirit rather than so animate the remainder; and the tribe would probably agree never again to approach an English ship. The pirates had, in fact, been so disheartened by their disaster, that, when, a few days afterwards, a single Arab ship (commanded indeed by an Englishman) fell among them, and, finding herself unable either to fight or to escape, bore down upon them to try a shew of resistance, they all fled. At length on the 26th Nov. the Minerva, H. C. cruiser, Captain Hopgood, arrived, and brought the Persian Secretary, who had been captured in the Sylph. The Secretary was much connected at Bushire, and his detention had of course excited great uneasiness among his relations, who had been putting up prayers in the mosques for his safety. His account of their fate was not uninteresting.

At the time when the pirates were standing the same course with herself, the Sylph discovered the Nereide bearing down upon her. When the Nereide came close, she hove-to; but, as the commander of the Sylph did not send a boat on board of her, she filled her sails and stood on. When the Nereide had already passed at some distance, the two dows stood towards the Sylph. The Persian Secretary advised the officer of the ship not to permit the dows to approach; but he would not listen to the suggestion, as he declared they would not touch him. The dows, however, did approach so close, that the Sylph had only time to fire one gun, and to discharge her musquetry at them, before they were alongside, and poured on board her in great and overwhelming numbers. It is unnecessary to state all the circumstances. The Persian Secretary, from the concealment to which he had fled, was still able to ascertain that, as the first act of possession, the Arabs threw water on the ship to purify it; that they then proceeded to the deliberate murder of the men, who



who were on deck or discoverable; that they brought them one by one to the gangway, and in the spirit of barbarous fanaticism cut their throats as sacrifices; crying out before the slaughter of each victim, "*Ackbar*," and, when the deed was done, "*Allah il Allah*." In the space of an hour they had thus put to death twenty-two persons; and were proceeding with lights to look for more, when they were astonished by a shot through the Sylph from the Nereide. On perceiving the disaster of the Sylph, Captain Corbett had immediately hauled-up; and, though far to the windward, his shot still reached. The Arabs immediately took to their dows; and, elated by the havoc of their success, made for the Nereide. As soon as Captain Corbett perceived that they were bearing down upon him, he ceased firing altogether. The Persian Secretary told us, that he saw the dows approach so close to the frigate, that the Arabs were enabled to commence the attack in their usual manner by throwing stones. Still the Nereide did not fire; till at length, when both dows were fairly alongside, she opened two tremendous broadsides. The Secretary said he saw one dow disappear totally, and immediately; and the other almost as instantaneously; they went down with the crews, crying, *Allah, Allah*. Nine men only escaped, who had previously made off in a boat. The Sylph was taken to Muscat, where the Persian Secretary was put on board the *Minerva*.

#### PRESENT GOVERNMENT.

The administration of the provinces of Persia is now committed to the princes. The jurisdiction of Prince Hossein Ali Mirza, one of the King's sons, is very extensive: it comprises, under the general name of Farsistan, not only the original province, of which Shiraz was the capital (as subsequently it became that of all Persia, and as it still is of the governments combined under the Prince) but Laristan also, to the south; and Bebehan to the north-west; which severally, as well as Farsistan, possessed before their particular Beglerbegs.

#### PEARL FISHERY.

There is, perhaps, no place in the world where those things which are esteemed riches among men, abound more than in the Persian gulph. Its bottom is studded with pearls, and its coasts with mines of precious ore. The island of Bahrein, on the Arabian shore, has been considered the most productive bank of the pearl oysters; but the island of Khar-

rack now shares the reputation. The fishery extends along the whole of the Arabian coast, and to a large proportion of the Persian side of the gulph. Verdistan, Nabon, and Busheab, on that side, are more particularly mentioned; but indeed, it is a general rule, that, wherever in the gulph there is a shoal, there is also the pearl oyster.

The fishery, though still in itself as prolific as ever, is not perhaps carried on with all the activity of former years; since it declined in consequence by the transfer of the English market to the banks of the coast of Ceylon. But the Persian pearl is never without a demand; though little of the produce of the fishery comes direct into Persia. The trade has now almost entirely centred at Muscat. From Muscat the greater part of the pearls are exported to Surat; and, as the agents of the Indian merchants are constantly on the spot, and as the fishers prefer the certain sale of their merchandise there to a higher but less regular price in any other market, the pearls may often be bought at a less price in India, than to an individual they would have been sold in Arabia. There are two kinds; the yellow pearl, which is sent to the Mahratta market; and the white pearl, which is circulated through Bassorah and Bagdad into Asia Minor, and thence into the heart of Europe; though, indeed, a large proportion of the whole is arrested in its progress at Constantinople to deck the Sultanas of the Seraglio. The pearl of Ceylon peels off; that of the Gulph is as firm as the rock upon which it grows; and, though it loses in colour and water 1 per cent. annually for fifty years, yet it still loses less than that of Ceylon. It ceases after fifty years to lose any thing.

About twenty years ago the fishery was farmed out by the different chiefs along the coast: thus the Sheiks of Bahrein and of El Katif, having assumed a certain portion of the Pearl Bank, obliged every speculator to pay them a certain sum for the right of fishing. At present, however, the trade which still employs a considerable number of boats is carried on entirely by individuals. There are two modes of speculation: the first, by which the adventurer charts a boat by the month or by the season; in this boat he sends his agent to superintend the whole, with a crew of about fifteen men, including generally five or six divers. The divers commence their work at sunrise and finish at sun-set. The oysters, that have been brought up, are successively

sively confided to the superintendent; and, when the business of the day is done, they are opened on a piece of white linen: the agent of course keeping a very active inspection over every shell. The man who, on opening an oyster, finds a valuable pearl, immediately puts it into his mouth, by which they fancy that it gains a finer water; and, at the end of the fishery, he is entitled to a present. The whole speculation costs about one hundred and fifty piastres a month; the divers getting ten piastres, and the rest of the crew in proportion. The second and the safest mode of adventure is by an agreement between two parties, where one defrays all the expenses of the boat and provisions, &c. and the other conducts the labours of the fishery. The pearl obtained undergoes a valuation, according to which it is equally divided: but the speculator is further entitled by the terms of the partnership to purchase the other half of the pearl at ten per cent. lower than the market price.

The divers seldom live to a great age. Their bodies break out in sores, and their eyes become very weak and blood-shot. They can remain under water five minutes; and their dives succeed one another very rapidly, as by delay the state of their bodies would soon prevent the renewal of the exertion. They oil the orifice of the ears, and put a horn over their nose. In general life they are restricted to a certain regimen; and to food composed of dates and other light ingredients. They can dive from ten to fifteen fathoms, and sometimes even more; and their prices increase according to the depth. The largest pearls are generally found in the deepest water, as the success on the bank of Kharrack, which lies very low, has demonstrated. From such depths, and on this bank, the most valuable pearls have been brought up; the largest, indeed, which Sir Harford Jones ever saw was one that had been fished up at Kharrack in nineteen fathoms water.

It has been often contested, whether the pearl in the live oyster is as hard as it appears in the market; or whether it acquires its consistence by exposure. I was assured by a gentleman (who had been encamped at Congoon close to the bank, and who had often bought the oysters from the boys, as they came out of the water,) that he had opened the shell immediately, and, when the fish was still alive, had found the pearl already hard and formed. He had frequently

also cut the pearl in two, and ascertained it to be equally hard throughout, in layers like the coats of an onion. But Sir Harford Jones, who has had much knowledge of the fishery, informs me, that it is easy by pressing the pearl between the fingers, when first taken out of the shell, to feel that it has not yet attained its ultimate consistency. A very short exposure, however, to the air gives the hardness. The two opinions are easily reconcilable by supposing, either a misconception of language of the relative term hard, (by which one authority may mean every thing in the oyster which is not gelatinous, while the other would confine it more strictly to the full and perfect consistency of the pearl;) or by admitting that there may be an original difference in the character of the two species, the yellow and the white pearl; while the identity of the specimen, on which either observation has been formed, has not been noted.

The fish itself is fine eating; nor, indeed in this respect is there any difference between the common and the pearl oyster. The seed pearls, which are very indifferent, are arranged round the lips of the oyster, as if they were inlaid by the hand of an artist. The large pearl is nearly in the centre of the shell, and in the middle of the fish.

In Persia the pearl is employed for less noble ornaments than in Europe: there it is principally reserved to adorn the *kalecons* or water pipes, the tassels for bridles, some trinkets, the inlaying of looking-glasses and toys, for which indeed the inferior kinds are used; or, when devoted more immediately to their persons, it is generally strung as beads to twist about in the hand, or as a rosary for prayer.

The fishermen always augur a good season of the pearl, when there have been plentiful rains; and so accurately has experience taught them, that when corn is very cheap they increase their demands for fishing. The connexion is so well ascertained, (at least so fully credited, not by them only, but by the merchants,) that the prices paid to the fishermen are, in fact, always raised when there have been great rains.

#### WOMEN.

The better sort of women are scarcely ever seen, and, when they are, their faces are so completely covered that no feature can be distinguished. The poorer women, indeed, are not so confined, for they go in troops to draw water for the place



place. I have seen the elder ones sitting and chatting at the well, and spinning the coarse cotton of the country, while the young girls filled the skin which contains the water, and which they all carry on their backs into the town. They do not wear shoes; their dress consists of a very ample shirt, a pair of loose trowsers, and the veil which goes over all. Their appearance is most doleful; though I have still noticed a pretty face through all the filth of their attire. The colour of their clothes is originally brown, but, when they become too dirty to be worn under that hue, they are sent to the dyer, who is supposed to clean them by superinducing a dark-blue or black tint. In almost every situation they might be considered as the attendants on a burial; but in a real case of death there are professional mourners, who are hired to see proper respect paid to the deceased, by keeping up the cries of etiquette to his memory.

#### SUPERSTITIONS.

Among the superstitions in Persia, that which depends on the crowing of a cock is not the least remarkable. If the cock crows at a proper hour, they esteem it a good omen; if at an improper season, they kill him. I am told that the favourable hours are at nine, both in the morning and in the evening, at noon and at midnight.

But the lion, in the popular belief of Persia, has a discernment much more important to the interests of mankind. A fellow told me with the gravest face, that a lion of their own country would never hurt a Sheyah, (the sect of the Mahomedan religion which follows Ali, and which is established in Persia,) but would always devour a *Sunni*, (who recognises before Ali the three first caliphs.) On meeting a lion, you have only therefore to say, "*Ya Ali*," and the beast will walk by you with great respect; but should you either from zeal or the forgetfulness of terror, exclaim "*Ya Omar*! Oh Omar!" he will spring upon you instantly.

#### JOURNEY FROM BUSHIRE TO SHIRAZ.

All our arrangements were closed; and on the 17th Dec. 1808, at a quarter past eleven o'clock, the Envoy mounted his horse to proceed from Bushire. In order to excite in the people a favourable expectation of the result of the mission, he had previously desired the astrologers to mention the time which they might deem lucky for his departure; and the hour accordingly in which we began our journey was pronounced, by their autho-

rity, to be particularly fortunate. Sir Harford Jones's suite consisted of Mr. Sheridan, Mr. Bruce, Captain Sutherland, Cornet Willock, Dr. Jukes, and myself. He had two Swiss servants and an English groom, an English and a Portuguese tailor, about half a dozen Indians, and a very numerous assortment of Persians.

The Sapphire saluted us as we set out; shortly after we met the Mehmandar and his cortège; and, after some little exchange of civilities, we all went on together. The order of the cavalcade was as follows:—The led horses, ten in number, each conducted by a well-clad *jelowdar* or groom; then the chief of the *jelowdars* with his staff of office; then the *arz-beg* or lord of requests; after him were six *chatters* or running footmen, who immediately preceded the Envoy. The Envoy himself was mounted on a choice Arab horse; at his right stirrup walked a picked tall *chatter*, the chief of his class. Then followed the gentlemen of the mission, amongst whom were disposed some *moonshees*. To the right and left were the pipe-trimmers, who carried all the smoking apparatus in boxes fashioned for the purpose. Behind the gentlemen and the *moonshees* came a great crowd of Persians on horseback; and, to close the whole, the body guard came along in goodly rows, and made an admirable finish to the groupe.

The baggage all loaded on mules preceded us regularly on our march, so that when we arrived at the end of our stage we always found our tents pitched.

The arrangements of our camp were as follows:—There were two state tents, one for dinner, the other for receiving company. The latter, with the Envoy's private tent, were enclosed within walls. Around these were the tents of the gentlemen of the mission, each person having his own. There was also one appropriated to cooking, and many others of a smaller size for the servants and the guard of cavalry.

After our dinner was over, which was generally an hour or two after sun-set, the dinner tent was taken down, loaded on the mules, and sent onwards to the next stage in readiness to receive us. About day-break in the morning, the camp began to break up; and, before our breakfast was over, for which one tent was left, all the rest of the ground was cleared, and the baggage was far on its road to the next stage. The Persians are so accustomed to this manner of life, that

that they pitch and unpitch a camp with the most perfect dexterity and order. Much of course depends upon the chief of the *Feroshes* or tent-pitchers, called the *Ferosh-Bashee*, who must necessarily be very active. The man who filled this department in our mission was very clever, but probably a great rogue, of which at least he displayed a presumptive proof, as he had lost an ear, the forfeit of some former misdemeanour. The office of *Charwardur* or chief muleteer, is another also that requires much activity and watchfulness, to superintend properly the loading and unloading of the mules with order and dispatch.

#### A PERSIAN DINNER.

In the evening we dined with Mahomed Nebes Khan. We did not go till the Khan had sent to the Envoy to say, that the entertainment was ready for his reception, a custom always observed on such occasions. When we arrived at his tent, the same ceremonies passed as in the morning, except that we sat upon the ground, where the inflexibility of our knees rendered the position more difficult than can be described. The Khan, who seemed to commiserate the tightness of our pantaloons, begged that we would extend our legs at their full length: fearing, however, to be rude, we chose to be uncomfortable, and to imitate their fashion as faithfully as possible; and really, with respect to my own feelings, I thought complaisance was never carried further. The guests besides ourselves, were our Mehmandar and the Persian Secretary. I preserved part of the conversation: in talking of the admirable skill with which the guns of the *Nereide* were fired in the re-capture of the *Sylph*, the Mehmandar said to the Secretary, "You ought to have kissed the lips of those guns, whose execution was so effectual; and walked around and around them, and, in gratitude for your deliverance, to have put up prayers to Heaven for their preservation and prosperity."

After having sat some time, *kaleoons* were brought in, then coffee, then *kaleoons*, then sweet coffee (the composition already noticed of sugar and rose-water); and then *kaleoons* again. All this was rapidly performed, when the Khan called for dinner. On the ground before us was spread the *sofra*, a fine chintz cloth, which perfectly entrenched our legs, and which is used so long unchanged, that the accumulated fragments of former meals collect into a musty paste, and emit no very savory smell; but the Per-

sians are content, for they say that changing the *sofra* brings ill luck. A tray was then placed before each guest; on these trays were three fine china bowls, which were filled with sherbets; two made of sweet liquors, and one of a most exquisite species of lemonade. There were besides, fruits ready cut, plates with elegant little arrangements of sweetmeats and confectionary, and smaller cups of sweet sherbet; the whole of which were placed most symmetrically, and were quite inviting, even by their appearance. In the vases of sherbet were spoons made of the pear tree, with very deep bowls, and worked so delicately, that the long handle just slightly bent when it was carried to the mouth. The *pillaus* succeeded, three of which were placed before each two guests; one of plain rice called the *chillo*, one made of mutton with raisins and almonds, the other of a fowl, with rich spices and plums. To this were added various dishes with rich sauces, and over each a small tincture of sweet sauce. Their cooking, indeed, is mostly composed of sweets. The business of eating was a pleasure to the Persians, but it was misery to us. They comfortably advanced their chins close to the dishes, and commodiously scooped the rice or other victuals into their mouths, with three fingers and the thumb of their right hand; but in vain did we attempt to approach the dish: our tight-kneed breeches, and all the ligaments and buttons of our dress, forbade us; and we were forced to manage as well as we could, fragments of meat and rice falling through our fingers all around us. When we were all satisfied, dinner was carried away with the same state in which it was brought: the servant who officiated, dropping himself gracefully on one knee, as he carried away the trays, and passing them expertly over his head with both his hands, extended to the lacquey, who was ready behind to carry them off. We were treated with more *kaleoons* after dinner, and then departed to our beds.

#### RECEIPT OF THE FIRMAN.

Whilst sitting quietly in our tents, we were hurried by the information that Kerim Khan, the bearer of the King's letter, was within a mile of our encampment. As it was necessary to receive it with every honour, we exchanged our travelling clothes for uniforms and swords, which the Persians have learnt to esteem as the dress of ceremony among Europeans. We proceeded in all haste to the Shiraz road, with the body-guard in their



their best clothes, with flying colours, and trumpets sounding; and had advanced scarcely a quarter of a mile, when we perceived the Khan and his party descending a neighbouring hill. The Envoy, the mehmander, and all the gentlemen of the suite dismounted from their horses, and walked in form towards Kerim Khan, who, in the same manner, advanced towards us, with an attendant behind him, bearing the King's firman. When the greetings of welcome were interchanged, the Khan took the King's letter from under a handkerchief, with which it was covered, and delivered it into the Envoy's hands, saying aloud, "This is the King's firman." Sir Harford received it with both his hands, and, having carried it respectfully to his head, placed it in his breast. We then mounted our horses, and returned to the Envoy's tent, where all parties were seated according to their respective ranks. A long exchange of compliments then took place between the principals; "*Khosh amedeed*," and "*bisgar khosh amedeed*," (you are welcome, you are very welcome,) were repeated again and again. This is the phrase after the "*selam alek*," which is always used in Persia, and which answers to the "*khosh gueldin*" of the Turks. The Turks never use the "*selam alek*" to a Christian, or to one who is not of the faith; but the Persians are less scrupulous. Kerim Khan conveyed many flattering compliments from the King to the Envoy, and added a great number on his own part. Sir Harford called for Peer Murad Beg, his chief moonshee, to read the firman. He arrived barefooted, and stood respectfully at the end of the tent; when the firman was put into his hands, all the company stood up, and the Europeans took off their hats: Peer Murad Beg read the firman aloud, with a marked and song-like emphasis. He then delivered it to Sir Harford, and we all seated ourselves again. After this, the usual routine of smoking and coffee was performed, during which the different gentlemen in the room were presented to Kerim Khan; our mehmander officiated in this instance, and described all our different qualities and qualifications with a great deal of humour.

## ENTRY INTO SHIRAZ.

At about two miles from the city we were met by some of the chief men of the place. It was a long contested negotiation, whether they also were to pay the Envoy the compliment of dismounting;

nor would they have submitted to this part of the ceremony, if Kerim Khan, the bearer of the King's letter, had not rode forwards and represented to them, that, as he was sent from his Majesty to see that every respect was properly shewn to the representative of the British King, he must report their present conduct at Teheran. This hint had the desired effect, and, as their party approached, the chiefs dismounted, and I, with some gentlemen of the mission, dismounted also, and went forward to meet them: the Envoy formally expressed his determination to alight to nobody but the minister. Those who had yielded the honour thus reluctantly were, Bairam Ali Khan Cadjar, the ish agassi, or master of the ceremonies of the prince's household, and Hassan Khan Cadjar, both of the King's own family; Ahmed Beg, one of the sons of Nasr Oallah Khan, the prince's prime minister; and Mirza Zain Labadeen, the chief secretary. We proceeded slowly across the plain; the crowd and confusion increased almost impenetrably, as we approached the city, and nothing but the strength of our mehmandar could have forced the passage. Mounted on his large powerful horse, he was in all parts, dispersing one crowd, pushing forwards another, and dealing out the most unsparing blows to those who were disinclined to obey his call. At the gate, however, notwithstanding all his exertions, the closing numbers detained our progress for above a quarter of an hour; and volleys of blows were necessary to clear the entrance.

At length it was effected: the Envoy led the column, surrounded by the Persian grandees, and followed by the gentlemen of the mission in their rank, and the troop of the body guard. We passed through many streets to the Bazar-a-Vakeel, a long and spacious building, the shops of which were all laid out with their choicest merchandize, to display on the occasion the plenty and prosperity of the country. The bazar itself is the most splendid monument of the taste and magnificence of Kerim Khan, who administered the affairs of Persia with sovereign authority, under the name of *Vakeel*, or Regent, and died in 1779. The centre is marked above by a rotunda, and beneath by an inclosed platform, in the middle of which was seated the *cutwal*, or minister of police. The trumpet of the troop, which was sounded all through the streets, continued with

finer effect under the covered roofs of the bazar. As the Envoy passed, every one stood up; all knew, at least, the blows which followed any dilatoriness.

After a long procession, we arrived at the house appropriated for our reception. It was neatly built of a pale yellow brick, and was very spacious, though considerably out of repair, and indeed in some parts falling into absolute ruin. We were ushered into an apartment, where a large service of sweetmeats and fruits was prepared for us. Here we sat, until we had dispatched the usual forms of a visit with the grandees who had met us, and had accompanied us thus far. The remaining part of the day was occupied in receiving other less noble visitants, and in accepting the countless presents which were sent from various parts, and which consisted for the most part of live lambs, fruits, and sweetmeats. The store of sweetmeats at last became so great, that they were distributed amongst our numerous servants, troopers, and feroshes. Among those who succeeded the original party of our guests, was an officer dispatched by the minister, Nasr Oallah Khan, with the intimation, that he deferred till the next day the pleasure of visiting the Envoy, in the fear that at present he might be fatigued with his journey. But our more brilliant visitors were Yusuf Beg, a Georgian youth of pleasing manners, a favourite in the suite of the prince; and Abdullali Khan, who was nominated to officiate as our mehmander, till we should meet on the road an officer appointed by the King, from his capital, to assume the functions in the further progress of the mission.

#### SHIRAZ.

Shiraz has six gates: it is divided into twelve *mahalehs*, or parishes, in which there are fifteen considerable mosques, besides many others of inferior note; eleven *medresses* or colleges, fourteen bazars, thirteen caravanserais, and twenty-six *hummums* or baths. Of the gardens round, the principal are private property.

Of all the mosques, the Mesjed Ali (built in the khaifat of Abbas) is the most ancient, and the Mesjed No the largest. It was, indeed, originally the palace of Attabek Shah, who, in a dangerous illness of his son, consulted the mollahs, and was answered (as the only means of the recovery of his child) that he must devote to the Almighty that which of all his wordly goods he valued most. He accordingly converted his

palace into a mosque, and the Mahomedans add, that his son was in consequence restored to health. The Mesjed Juméh is likewise an ancient structure, and there are six others of an older date than the time of Kerim Khan. Of the more modern mosques of Shiraz, the Mesjed Vakeel, the only one built by that prince, is the most beautiful.

Kerim Khan begun a college, but never finished it: there were already six, one of the earliest of which (that founded by Imaun Kouli Khan) is still the most frequented. Another was added by Haushem, father of Hajee Ibrahim, the vizier of the late king; and the *peish namaz* and *mooshtehed* (chief priest of the city) built another.

The trades in Persia, as in Turkey, are carried on in separate bazars, in which their shops are extended adjacent to each on both sides of the building. Before the reign of Kerim Khan, there were the bazars of the shoemakers, tinmen, crockery-ware dealers, and poulterers, and about seven others: after his time, the Bazar Saduck Khan was built; but the most extensive, as well as the most beautiful, of all, was that already described, founded by Kerim Khan himself, and called the Bazar-a-Vakeel.

Of the caravanserais, the Kaisariéh Khonéh, built by Imaun Kouli Khan, and now in ruins, is the most ancient. There is another old structure, which was restored from a state of great decay, and assumed the name of its second founder Ali Khan. There are five others, of which one is called *daphaugaun*, or the dressers of sheep-skins for caps; another *dakaukha*, or dyers; another *Hindoochan*, where the Hindoos reside. These were all built before the accession of Kerim Khan, a date at which the splendour of Shiraz revived. He added two within the city and one beyond the walls, and others have since been erected.

The same prince enriched his capital with three public baths, two within and one without the town. Four have since been raised, but there were already, before his reign, nineteen similar foundations.

There are several mausolea in Shiraz; the most distinguished of those without the walls is that of Hafiz: there is also, beyond the city, that of Mir Ali, son of Mirza Hamza, and grandson of the Imaum Musa.

#### ITS ENVIRONS.

In an evening ride we visited the environs, and, leaving the city by the Is-



palan gate, crossed a bridge in very bad repair. The torrent (over which it was thrown) in the day of Chardin passed through the town; it now flows in solitude, a mournful proof of the decay of Shiraz. We came to the Mesjid Shah Mirza Hamza, a mosque erected by Kerim Khan, in a separate chamber of which are laid the remains of his son, Abdul Rakeem Khan. In the front court is an old and majestic cypress. Although some parts of the fabric are in decay, it is still beautiful. Its walls are built of the fine brick employed in all the public works of its founder, and, indeed, in the best houses of Shiraz. Its cupola is covered with green-lacquered tiles, of a semi-circular form, which, fitted in close lines, give a symmetrical appearance of ribs to its shining surface. At the foot of the cupola, in Persian characters, are verses from the Koran, and invocations to the prophet. Continuing our ride from this mosque, we turned out of the fine high-road, which is fifty feet broad, and very even; and followed a smaller path on the right, to the Hafizeea, or the tomb of Hafiz, the most favourite of Persian poets. This monument also, in its present state at least, is alike the work of Kerim Khan. It is placed in the court of a pleasure-house, which marks the spot frequented by the poet. The building extends across an enclosure: so that the front of it, which looks towards the city, has a small court before it, and the back has another. In the centre is an open vestibule supported by four marble columns, opening on each side into neat apartments. The tomb of Hafiz is placed in the back court, at the foot of one of the cypress trees, which he planted with his own hands. It is a parallelogram with a projecting base and its superficies is carved in the most exquisite manner. \* One of the odes of the poet is engraved upon it, and the artist has succeeded so well, that the letters seem rather to have been formed with the finest pen than sculptured by a hard chisel. The whole is of the diaphanous marble of Tabriz, in colour a combination of light greens, with here and there veins of red and sometimes of blue. Some of the cypresses are very large; but Aga Besheer, the present chief of the queen's eunuchs, who happened to require timber for a building, cut down two of the most magnificent trees. This is a place of great resort for the Persians, who go there to smoke kalcouns, drink coffee, and recite verses.

After having done this, we proceeded forward, passing by the *Chehel-ten*, or forty bodies, until we came to the *Haft-ten*, or seven bodies, both buildings erected by Kerim Khan to the memories of pious and extraordinary men, who lived there as dervishes. The *Haft-ten* is a pleasure house, the front of which is an inclosed garden, planted with rows of cypress and chenar trees (a species of sycamore, with a verdure like that of the plane), and interspersed with marble fountains. In its principal room, which is open in front, and supported by two marble columns, are some paintings, many of which represent the sanctity of the dervishes' lives, and the ceremonies of the self-inflicted torments of their bodies. The principal paintings are Abraham's sacrifice of Isaac, on the right; on the left, Moses keeping the flocks of Jethro. In the centre is the story of Sheik Chenan, a popular tale in Shiraz. Sheik Chenan, a Persian of the true faith, and a man of learning and consequence, fell in love with an Armenian lady of great beauty, who would not marry him, unless he changed his religion: to this he agreed. Still she would not marry him, unless he would drink wine: this scruple also he yielded. She resisted still, unless he consented to eat pork: with this also he complied. Still she was coy and refused to fulfil her engagement, unless he would be contented to drive swine before her. Even this condition he accepted; and she then told him that she would not have him at all, and laughed at him for his pains. The picture represents the coquette at her window, laughing at Sheik Chenan, as he is driving his pigs before her. The wainscotting of this room is of Tabriz marble: one of the largest slabs is nine feet in length, and five feet in breadth.

## VISIT TO THE PRINCE.

1st January, 1809. The first day of the new year was fixed for our visit to the prince. On the day appointed, accordingly, Sir Harford, preceded by our mehmandar, and followed by the gentlemen of his mission and the body-guard, paraded through the town, as on the day of our entry, until we reached the gate of state. The streets were filled as before, and the bazars displayed all their wealth. The first gate introduced us immediately from the bazar into the first court of the palace. The breadth and length of this court were of large and fine proportions. The high summits of its walls were crowned with arched battlements,

lements, the planes of which were worked in a species of close lattice. We proceeded through this court into another, the spacious area of which seemed to form a complete square. Its magnificent walls were covered in regular compartments with various implements of war, arranged in distinct niches. Among them (besides spears, muskets, &c. and the small ensigns of their service) were the brass guns, called *zomboorek*, which are mounted on the backs of camels. Along the range stood soldiers in uniforms of scarlet cloth, an awkward imitation of the Russian military dress.

About thirty paces from the principal gate, Sir Harford dismounted, and followed by us all, whilst the trumpet of the troop sounded the salute, advanced through the portico. Here the *ish agassi*, or master of the ceremonies, Bairam Ali Khan Cadjar, who had been seated in a small place opposite the entrance, rose at our approach to meet us. He then called for his staff of office (a black cane with a carved pommel); and, placing himself at the head of the party, led us through rather a mean passage into a spacious court, at the extremity of which appeared the prince. He was seated in a kind of open room, the front of which was supported by two pillars elegantly gilded and painted. This is called the *Dewan Khonéh*, or chamber of audience.

In the centre of the court is an avenue of lofty trees, at the sides of which are two long canals: these numerous fountains threw up a variety of little spouts of water, to the jingle of the wheels and bells of their machinery. On all sides of the court were placed in close files a number of well-dressed men, armed with muskets, pistols, and swords; these were the subalterns, and the better sort of the soldiery in the prince's guard. Amongst them were here and there intermixed officers of high rank. In the centre of the avenue, and on the borders of the canal, stood in long rows, respectfully silent, and in postures of humility, all the chief officers, khans, governors of towns and districts.

When we entered the court, the *ish agassi* stooped, and made a very low obeisance towards the prince; and Sir Harford and his mission made an English bow, and just took off their hats.

These salutations, which were made four times, in as many different places of the court, were repeated as we entered the *Dewan Khonéh*. The prince in all this

looked at us, but did not stir a muscle: we now proceeded straight forwards until Sir Harford faced the prince, where he was then directed to sit, and we all took our stations in order. When we were seated, the prince said in a loud voice, "*Khosh amedeed*," that is, "You are welcome;" which was repeated by Nasr Oallah Khan, his minister, who stood at about five paces from him in an attitude of respect. Sir Harford made the compliments required, when the prince desired us to sit at our ease. We however, as in a former instance, chose to be respectful and uncomfortable, and to continue in the fashion of Persia.

The prince then added a variety of flattering things, talked of the friendship of the two nations, said how anxious his father was to see the Ambassador, and advised him to proceed to his court without delay. We had *kaleoons*, then coffee, and then (a compliment not repeated to a common guest) another *kaleoon*. After this was over, we got up, and making an obeisance, quitted the prince's presence, with every precaution not to turn our backs as we departed. The same number of bows, repeated in the same places, as on our entrance, closed the audience.

#### PRINCE OF SHIRAZ.

Ali Mirza, the Prince of Shiraz, is not the least amiable of the King's sons. After Prince Abbas Mirza, the governor of Aderbigian, and the heir of the crown, he is his father's greatest favourite. In person he is an engaging youth of the most agreeable countenance, and of very pleasing manners. His dress was most sumptuous; his breast was one thick coat of pearls, which was terminated downwards by a girdle of the richest stuffs; in this was placed a dagger, the head of which dazzled by the number and brilliancy of its inlaid diamonds. His coat was rich crimson and gold brocade, with a thick fur on the upper part. Around his black cap was wound a Cashmere shawl, and by his side, in a gold platter, was a string of the finest pearls. Before him was placed his *kaleoon* of state, a magnificent toy, thickly inlaid with precious stones in every distinct part of its machinery. To me the prince appeared to be under much constraint during the ceremony of our audience, in which he had been previously tutored by his minister: and I very easily believe, according to the stories related of him, that he exchanges with eagerness these etiquettes of rank for the



the less restrained enjoyments of his power. On these he lavishes his revenue; and, in the costliness of a hunting equipage, the fantasies of dress, and the delicacies of the harem, are frittered away an hundred thousand toman's a-year. Young as he is (for he is only nineteen) he has already a family of eight children. In his public government he is much beloved by his people; and although the Persians are not inclined in conversation to spare the faults of their superiors, of him I never heard an evil word. He has not indeed those sanguinary propensities, which are almost naturally imbibed in the possession of despotic power; and, where others cut off ears, slit noses, and pierce eyes, he contents himself with the administration of the more lenient bastinado.

ENTERTAINMENT OF THE MINISTER.

At about one hour before sunset, we repaired to the house of the Minister, to partake of an entertainment which was given to the Envoy. We had scarcely dismounted from our horses at the Minister's gate, when the crowd, anxious to obtain admission, rushed forward, and long impeded the passage of the suite; until our Mehmander himself commanded respect by administering a volley of blows with a stick on the heads of the surrounding multitude. As soon as the Envoy entered the court, (which appeared from the numbers already pressed into it, to be the scene of the amusement), the Persian music struck up, and a rope dancer, whose rope stood conspicuous in the centre, begun to vault into the air.

Abdullah Khan, the minister's son, conducted us into the presence of his father, where we soon ranged ourselves among a numerous company of the nobles of the place, who were invited to meet us. Abdullah Khan, who is a man of about thirty, and a person of much consequence at Shiraz, never once seated himself in the apartment where his father sat, but, according to the Eastern customs of filial reverence, stood at the door like a menial servant, or went about superintending the entertainments of the day. As soon as we were settled, the amusements commenced; and, at the same moment the rope-dancer vaulted, the dancing boys danced, the water-spouter spouted, the fire-eater devoured fire, the singers sung, the musicians played on their *kamounchus*, and the drummers beat lustily on their drums. This singular combination of noises, objects, and attitudes, added to the cries and mur-

murs of the crowd around, amused, yet almost distracted, us.

The rope-dancer performed some feats, which really did credit to his profession. He first walked over his rope with his balancing pole, then vaulted on high; he ascended the rope to a tree in an angle of forty-five degrees: but, as he was reaching the very extremity of the upper range of the angle, he could proceed no further, and remained in an uncertain position for the space of two minutes. He afterwards tied his hands to a rope-ladder of three large steps; and, first balancing his body by the middle on the main line, let fall the ladder and himself, and was only brought up by the strength of his wrists thus fastened to their support. He next put on a pair of high-heeled shoes, and paraded about again; then put his feet into two saucepans, and walked backwards and forwards. After this he suspended himself by his feet from the rope; and, taking a gun, deliberately loaded and primed it, and, in that pendant position, took an aim at an egg (placed on the ground beneath him) and put his ball through it. After this he carried on his back a child, whom he contrived to suspend, with his own body besides, from the rope, and thence placed in safety on the ground. His feats were numerous, and, as he was mounted on a rope much more elevated than those on which such exploits are displayed in England, they were also proportionably dangerous. A trip would have been his inevitable destruction. He was dressed in a fantastical jacket, and wore a pair of breeches of crimson satin, something like those of Europeans. The boys danced, or rather paced the ground, snapping their fingers to keep time with the music, jingling their small brass castanets, and uttering extraordinary cries. To us all this was tiresome, but to the Persians it appeared very clever. One of the boys, having exerted himself in various difficult leaps, at last took two *kunjurs* or daggers, one in each hand; and with these, springing forwards, and placing their points in the ground, turned himself head over heels between them; and again, in a second display, turned himself over with a drawn sword in his mouth.

A negro appeared on the side of a basin of water (in which three fountains were already playing), and, by a singular faculty which he possessed of secreting liquids, managed to make himself a sort of fourth fountain, by spouting water from

from his mouth. We closely observed him: he drank two basins and a quarter of water, each holding about four quarts, and he was five minutes spouting them out. Next came an eater of fire: this man brought a large dish full of charcoal, which he placed deliberately before him, and then, taking up the pieces, conveyed them bit by bit successively into his mouth, and threw them out again when the fire was extinguished. He then took a piece, from which he continued to blow the most brilliant sparks for more than half an hour. The trick consists in putting in the mouth some cotton dipped in the oil of Naptha, on which the pieces of charcoal are laid, and from which they derive the strength of their fire: now the flame of this combustible is known to be little calid. Another man put into his mouth two balls alternately, which burnt with a brilliant flame, and which also were soaked in the same fluid.

The music was of the roughest kind. The performers were seated in a row round the basin of water; the band consisted of two men, who played the *kamouncha*, a species of violin; four, who beat the tamborin; one, who thrummed the guitar; one, who played on the spoons; and two, who sung. The loudest in the concert were the songsters; who, when they applied the whole force of their lungs, drowned every other instrument. The man with the spoons seemed to me the most ingenious and least discordant of the whole band. He placed two wooden spoons, in a neat and peculiar manner, betwixt the fingers of his left hand, whilst he beat them with another spoon in his right.

All this continued till the twilight had fairly expired; when there commenced a display of fire-works on a larger scale than any that I recollect to have seen in Europe. In the first place, the director of the works caused to be thrown into the fountain before us, a variety of fires, which were fixed on square flat boards, and, which bursting into the most splendid streams and stars of flame, seemed to put the water in one entire blaze. He then threw up some beautiful blue lights, and finished the whole by discharging immense volleys of rockets which had been fixed in stands, each of twenty rockets, in different parts of the garden, and particularly on the summits of the walls. Each stand exploded at once; and at one time the greater part of all the rockets were in the air at the

same moment, and produced an effect grand beyond the powers of description.

At the end of this exhibition, a band of choice musicians and songsters was introduced into the particular apartment where we were seated. A player on the *kamouncha* really drew forth notes, which might have done credit to the better instruments of the West: and the elastic manner with which he passed his bow across the strings, convinced me that he himself would have been an accomplished performer even among those of Europe, if his ear had been tutored to the harmonies and delicacies of our science. The notes of their guitar corresponded exactly to those of our instrument. Another sung some of the odes of Hafiz, accompanied by the *kamouncha*, and in a chorus by the tamborins.

After this concert, (some parts of which were extremely noisy, and some not unpleasant even to our ears,) appeared, from behind a curtain, a dirty-looking negro, dressed as a *fakier*, or beggar, with an artificial hump, and with his face painted white. This character related facetious stories, threw himself into droll attitudes, and sung humorous songs. Amongst other things, he was a mimic; and, when he undertook to ridicule the inhabitants of Ispahan, he put our Shiraz audience into ecstasies of delight and laughter. He imitated the drawling manner of speaking, and the sort of nonchalance so characteristic of the Ispahaunees. The people of Shiraz (who regard themselves as the prime of Persians, and their language as the most pure, and their pronunciation as the most correct,) are never so well amused as when the people and the dialect of Ispahan are ridiculed. Those of Ispahan, on the other hand, boast, and with much reason, of their superior cleverness and learning; though with these advantages indeed they are said to mix roguery and low cunning. The exhibition finished by the singing of a boy, the most renowned of the vocal performers at Shiraz, and one of the Prince's own band. His powers were great, descending from the very highest to the very lowest notes; and the tremulations of his voice, in which the great acme of his art appeared to consist, were continued so long and so violently, that his face was convulsed with pain and exertion. In order to aid the modulations, he kept a piece of paper in his hand, with which he did not cease to fan his mouth. When the concert was over, we collected our



our legs under us (which till this time we had kept extended at ease) to make room for the *sofras* or table-cloths, which were now spread before us. On these were first placed trays of sweet viands, light sugared cakes, and sherbet of various descriptions. After these, dishes of plain rice were put, each before two guests; then *pillaus*, and after them a succession and variety which would have sufficed ten companies of our number. On a very moderate calculation there were two hundred dishes, exclusive of the sherbets. All these were served up in bowls and dishes of fine china; and in the bowls of sherbet were placed the long spoons made of pear-tree, (which I mentioned on a former occasion), and each of which contained about the measure of six common table-spoons, and with these every guest helped himself. The Persians bent themselves down to the dishes, and ate in general most heartily and indiscriminately of every thing, sweet and sour, meat and fish, fruit and vegetable. They are very fond of ice, which they eat constantly, and in great quantities, a taste which becomes almost necessary to qualify the sweetmeats which they devour so profusely. The Minister, Nasr Oallah Khan, had a bowl of common ice constantly before him, which he kept eating when the other dishes were carried away. They are equally fond of spices, and of every other stimulant; and highly recommended one of their sherbets, a composition of sugar, cinnamon, and other strong ingredients. As the Envoy sat next to the Minister, and I next to the Envoy, we very frequently shared the marks of his peculiar attention, and politeness, which consisted in large handfuls of certain favourite dishes. These he tore off by main strength, and put before us; sometimes a full grasp of lamb, mixed with a sauce of prunes, pistachio-nuts, and raisins; at another time, a whole partridge, disguised by a rich brown sauce; and then, with the same hand, he scooped out a bit of melon, which he gave into our palms, or a great piece of omelette thickly swimming in fat ingredients. The dishes lie promiscuously before the guests, who all eat without any particular notice of one another. The silence, indeed, with which the whole is transacted, is one of the most agreeable circumstances of a Persian feast. There is no rattle of plates and knives and forks, no confusion of lacquies, no drinking of healths, no disturbance of

carving, scarcely a word is spoken, and all are intent on the business before them. Their feasts are soon over; and, although it appears difficult to collect such an immense number of dishes, and to take them away again without much confusion and much time, yet all is so well regulated, that every thing disappears as if by magic. The lacquies bring the dishes in long trays called *conchas*, which are discharged in order, and which are again taken up and carried away with equal facility. When the whole is cleared, and the cloths rolled up, ewers and basins are brought in, and every one washes his hand and mouth. Until the water is presented it is ridiculous enough to see the right hand of every person (which is covered with the complicated fragments of all the dishes) placed in a certain position over his left arm: there is a fashion even in this. The whole entertainment was now over, and we took our leaves and returned home. Such a fête costs a very considerable sum. Besides ourselves, all the Envoy's numerous servants, and all the privates of his body guard, were invited to it, and ate and drank in different apartments. The same dinner which had been put before us was afterwards carried to them; and I understand that, even in the common domestic life of a Persian, the profusion which is exhibited on his table surprises the European stranger; and is explained only by the necessity of feeding his numerous household, to whom all his dishes are passed, after he has satisfied his own appetite.

#### RUINS OF PERSEPOLIS.

The most striking feature, on a first approach, is the staircase and its surrounding walls. Two grand flights, which face each other, lead to the principal platform. To the right is an immense wall of the finest masonry, and of the most massive stones: to the left are other walls equally well built, but not so imposing. On arriving at the summit of the staircase, the first objects which present themselves directly facing the platform, are four vast portals and two columns. Two portals first, then the columns, and then two portals again. On the front of each are represented, in basso-relievo, figures of animals, which, for want of a better name, we have called sphinxes. The two sphinxes on the first portals face outwardly, i. e. towards the plain and the front of the building. The two others, on the second portals, face inwardly, i. e. towards the mountain.

tain. From the first, (to the right, on a straight line,) at the distance of fifty-four paces, is a staircase of thirty steps, the sides of which are ornamented with bas-reliefs, originally in three rows, but now partly reduced by the accumulation of earth beneath, and by mutilation above. This staircase leads to the principal compartment of the whole ruins, which may be called a small plain, thickly studded with columns, sixteen of which are now erect. Having crossed this plain, on an eminence are numerous stupendous remains of frames, both of windows and doors, formed by blocks of marble, of sizes most magnificent. These frames are ranged in a square, and indicate an apartment the most royal that can be conceived. On each side of the frames are sculptured figures, and the marble still retains a polish which, in its original state, must have vied with the finest mirrors. On each corner of this room are pedestals, of an elevation much more considerable than the surrounding frames; one is formed of a single block of marble. The front of this apartment seems to have been to the S. W. for we saw few marks of masonry on that exposure, and observed, that the base of that side of it was richly sculptured and ornamented. This front opens upon a square platform, on which no building appears to have been raised. But, on the side opposite to the room which I have just mentioned, there is the same appearance of a corresponding apartment, although nothing but the bases of some small columns and the square of its floor attest it to have been such. The interval between these two rooms (on those angles which are the furthest distant from the grand front of the building) is filled up by the base of a sculpture similar to the bases of the two rooms; excepting that the centre of it is occupied by a small flight of steps. Behind, and contiguous to these ruins, are the remains of another square room, surrounded on all its sides by frames of doors and windows. On the floor are the bases of columns: from the order in which they appeared to me to have stood, they formed six rows, each of six columns. A staircase, cut into an immense mass of rock, (and from its small dimensions, probably the *escalier derobé* of the palace,) leads into the lesser and enclosed plain below. Towards the plain are also three smaller rooms, or rather one room and the bases of two closets. Every thing on this part of the

building indicates rooms of rest or retirement.

In the rear of the whole of these remains, are the beds of aqueducts, which are cut into the solid rock. They met us in every part of the building; and are probably therefore as extensive in their course, as they are magnificent in their construction. The great aqueduct is to be discovered among a confused heap of stones, not far behind the buildings, which I have been describing, on this quarter of the palace, and almost adjoining to a ruined staircase. We descended into its bed, which in some places is cut ten feet into the rock. This bed leads east and west; to the eastward its descent is rapid, about twenty-five paces; it there narrows, so that we could only crawl through it; and again it enlarges, so that a man of common height may stand upright in it. It terminates by an abrupt rock.

Proceeding from this towards the mountains, situated in the rear of the great hall of columns, stand the remains of a magnificent room. Here are still left walls, frames, and porticoes, the sides of which are thickly ornamented with bas-reliefs of a variety of compositions. This hall is a perfect square. To the right of this, and further to the southward, are more fragments, the walls and component parts apparently of another room. To the left of this, and therefore to the northward of the building, are the remains of a portal, on which are to be traced the features of a sphinx. Still towards the north, in a separate collection, is the ruin of a column, which, from the fragments about it, must have supported a sphinx. In a recess of the mountain to the northward, is a portico. Almost in a line with the centre of the hall of columns, on the surface of the mountain, is a tomb. To the southward of that is another, in like manner on the mountain's surface; between both, and just on that point where the ascent from the plain commences, is a reservoir of water.

These constitute the sum of the principal objects among the ruins of Persepolis.

#### ENTRANCE INTO ISPAHAN.

At about four miles from Ispahan, we were met by an advanced part of the inhabitants. As we approached the city, the crowd increased to numbers which baffled our calculation or guess. Although the stick was administered with



an unsparing hand, it was impossible to keep the road free for our passage. People of all descriptions were collected on mules, on horses, on asses; besides an immense number on foot. First came the merchants of the city, in number about three hundred, all in their separate classes. Then followed a deputation from the Armenian clergy, composed of the bishop and chief dignitaries, in their sacerdotal robes. They carried silken banners, on which was painted the Passion of our Saviour. The bishop, a reverend old man with a white beard, presented the Evangelists bound in crimson velvet to the Envoy, and then proceeded on, with his attendant priests chaunting their church service.

When we came into the plain, the city of Ispahan rose upon the view, and its extent was so great East and West, that my sight could not reach its bounds. The crowd now was intensely great, and at intervals quite impeded our progress. Slowly, however, we were approaching near towards the city, and yet the governor had not appeared. The Envoy intimated, that he would receive no istakball, unless the governor headed it. Two of the chief men of the place met us, as we arrived at the entrance of a fine spacious road, between two lofty walls. This was the beginning of the Ispahan gardens, yet the walls of the city itself were still a mile from us. We turned to the left through a narrow porch, which led us into a piece of ground, planted on one side by lofty chenar trees, and bounded on the other by the beautiful river Zaiande-rood. At the extremity of this spot was a tent: we were told that it had been prepared by the governor, for the envoy, and that he himself was there in waiting. The envoy stopped his horse, and declared, that, unless he was met by the governor on horseback, he would take no notice of him, but proceed to his own tents, and march straight forward to Teheran. This produced the desired effect: the governor came forth, and met us a few paces from his tent, and we then proceeded towards it and alighted. The place where the tent was pitched was called Sa-atabad; a pavilion had been built there by Shah Thamas. The tent itself rested on three poles; its sides were of open worked chintz, and its floor was strewn with carpets; on which were laid out fruits and sweetmeats in great profusion. Chairs of an old fashion, like those in the sculptures at Persepolis, were prepared for us, and we were not

put to the inconvenience of pulling off our boots. We were then served with kaleoons, and afterwards with sweetmeats.

#### THE ROYAL PALACE.

The palaces of the King are inclosed in a fort of lofty walls, which may have a circumference of three miles. The palace of the Chehel Sitoon, or "forty pillars," is situated in the middle of an immense square, which is intersected by various canals, and planted in different directions by the beautiful chenar tree. In front is an extensive square basin of water, from the farthest extremity of which the palace is beautiful beyond either the power of language or the correctness of pencil to delineate. The first saloon is open towards the garden, and is supported by eighteen pillars, all inlaid with mirrors, and (as the glass is in much greater proportion than the wood) appearing indeed at a distance to be formed of glass only. Each pillar has a marble base, which is carved into the figures of four lions placed in such attitudes, that the shaft seems to rest on their four united backs. The walls, which form its termination behind, are also covered with mirrors placed in such a variety of symmetrical positions, that the mass of the structure appears to be of glass, and when new must have glittered with most magnificent splendour. The ceiling is painted in gold flowers, which are still fresh and brilliant. Large curtains are suspended on the outside, which are occasionally lowered to lessen the heat of the sun.

From this saloon, an arched recess (in the same manner studded with glass and embellished here and there with portraits of favourites) leads into an extensive and princely hall. Here the ceiling is arranged in a variety of domes and figures, and is painted and gilded with a taste and elegance worthy of the first and most civilized of nations. Its finely proportioned walls are embellished by six large paintings, three on one side and three on the other. In the centre of that opposite to the entrance is painted Shah Ismael in an exploit much renowned in Persian story; when in the great battle with Soliman, emperor of the Turks, he cut the janissary aga in two, before the Sultan. On the right of this, surrounded by his dancing-women, musicians, and grandees, is Shah Abbas the Great, seated at a banquet, and offering a cup of wine to another king whom he is entertaining at his side. The wine, in fact,

seems to have flowed in plenty, for one of the party is stretched on the floor in the last stage of drunkenness. The painting to the left is Shah Thamas, in another banquet scene. Opposite to the battle between Shah Ismael and Sultan Soliman, is that of Nadir Shah and Sultan Mahmoud of India. On the left of this is Shah Abbas the Younger, who also is occupied with the pleasures of the table; and on the right is Shah Ismael again, in an engagement with the Usbeck Tartars. These paintings, though designed without the smallest knowledge of perspective, though the figures are in general ill-proportioned, and in attitudes awkward and unnatural, are yet enlivened by a spirit and character so truly illustrative of the manners and habits of the nations which are represented, that I should have thought them an invaluable addition to my collection, if I could have had time to have made copies of them. When it is remembered that the artist neither could have had the advantages of academical studies, nor the opportunities of improving his taste and knowledge by the galleries of the great in Europe, or conversed with masters in the art, his works would be allowed to possess a very considerable share of merit, and to be strong instances of the genius of the people. The colours with which they are executed retain their original freshness; at least, if they have faded, they must have been such in first state as we have not seen in Europe. The gilding, which is every where intermixed, either to explain the richness of the dress, or the quality of the utensils, is of a brilliancy, perhaps, never surpassed.

They possess less questionably an excellence, to which the merit of colouring is at any rate very subordinate. They mark strongly and faithfully the manners of their subject, and combine in a series of pleasing and accurate records a variety of details, of feature, attitude, dress, dancing, musical instruments, table furniture, arms, and horse accoutrements of the country. Shah Abbas, in the painting to the right has no beard: the fashions have altered with the times, and the present king cherishes a beard which descends lower than his girdle, and touches the ground when he sits. The notoriety of Shah Abbas in the revels of the table, and particularly his love of wine, are here displayed in characters so strong, that they cannot be mistaken; and so little did he endeavour to conceal his propensities, that he is here painted in the very act of drinking. The faces of

the women are very pleasing, but their wanton looks and lascivious attitudes easily explain their professions.

The furniture of the Chehel Sitoon, which consists indeed of carpets only, is still kept there. The carpets of the time of Abbas are of a large pattern, more regular, and infinitely superior in texture to those of the present day. Although the outer part of the fabric is suffered to fall to ruin, the interior is still preserved in repair, as it forms the Dewan Khonéh, or hall of audience to the palace; and is, therefore, kept in readiness for the king's reception.

#### PRESENTATION TO THE KING.

We made every preparation of form for our introduction; and each appeared in green slippers, with high heels, and red cloth stockings, the court dress always worn before the King of Persia. Early in the morning we received a message desiring us to be in readiness. At about twelve o'clock we proceeded to the palace. The presents for the King were laid out on a piece of white satin, over a gold dish. It consisted of his Britannic Majesty's picture, set round with diamonds; a diamond of sixty-one carats, valued at twenty thousand pounds; a small box, on the lid of which Windsor Castle was carved in ivory; a box, made from the oak of the Victory, with the Battle of Trafalgar in ivory; and a small blood-stone Mosaic box, for opium. The King's letter (which was mounted in a highly ornamented blue morocco box, and covered with a case of white satin and an elegant net) was also laid on a piece of white satin. The Envoy carried the letter, and I the presents. When we went forwards to place them in the *tahkt-e-ravan* (the litter), and again, when the procession advanced, the trumpet sounded "God save the King."

The order of the procession was as follows:

- Officers of the King of Persia;
- Led horses belonging to the Envoy;
- Native officers of cavalry, swords drawn;
- The trumpeter;
- Four troopers;
- The *tahkt-e-ravan*;
- Guard of native cavalry, swords drawn;
- Persian officers of the Envoy's household, in scarlet and gold, dismounted;
- The Envoy;
- The Secretary and Gentlemen of the Mission;
- Guard of native cavalry under Cornet Willock, with drawn swords, colours displayed;
- Servants, &c.



The procession proceeded through miserable streets, which were crowded by the curious, until we came to the large Maidan, at the entrance of which were chained a lion and a bear. It then turned to the right, and, crossing over a bridge, entered into the Ark, or fortified palace of the King, the building which contains every part of the royal household. Here the Envoy, as a mark of respect to the King of Persia, ordered the guard to sheath swords. There were troops on both sides, and cannon in several parts; and, when we reached the first court, two very thick lines of soldiers were ranged to form an avenue for us. They were disciplined and dressed something after our manner, and went through their exercise as we passed. About thirty paces from the Imperial gate the *takht-e-ravan* stopped: we then dismounted, and the Envoy and I, advancing uncovered to it, took out the King's letter and the dish of presents. We proceeded through dark passages, until we came to a small room, where were seated Norooz Khan (a relation of the royal family, and ish agassi, or master of the ceremonies) and Mahomed Hussein Khan Mervée, a favourite of the King, and a deputy lord chamberlain, with other noblemen, who were waiting to entertain us. Our presentation was to take place in the *Khalvet Khonéh*, or private hall of audience, for it was then the *Ashooreh* of the month of Moharrem, a time of mourning, when all matters of ceremony or of business are suspended at court: the king of Persia therefore paid a signal respect to his Britannic Majesty, in fixing the audience of his Envoy so immediately after his arrival, and more particularly at a season when public affairs are so generally interrupted.

After we had sat here about half an hour, smoked, and drank coffee, the master of the ceremonies informed us that the King was ready, and we proceeded again. We entered the great court of the *Dewan Khonéh* (the hall of public audience) on all sides of which stood officers of the household, and in the centre walk were files of the new-raised troops, disciplined after the European manner, who went through the platoon as we passed, while the little Persian drummers beat their drums. The line presented arms to the Envoy, and the officers saluted. In the middle of the *Dewan Khonéh* was the famous throne

built at Yezd of the marble of the place, on which the King sits in public, but to which we did not approach sufficiently near for any accurate observation. We ascended two steps on the left, and then passed under arched ways into another spacious court filled in the same manner; but the men were mostly sitting down, and did not rise as we approached. We crossed the centre of this court, and came to a small and mean door, which led us through a dark and intricate passage. When we were arrived at the end of it we found a door still more wretched, and worse indeed than that of any English stable. Here Norooz Khan paused, and marshalled us in order: the Envoy first, with the King's letter; I followed next, with the presents; and then, at the distance of a few paces, the rest of the gentlemen. The door was opened, and we were ushered into a court laid out in canals and playing fountains, and at intervals lined by men richly dressed, who were all the *grandeess* of the kingdom. At the extremity of a room, open in front by large windows, was the King in person. When we were opposite to him, the master of the ceremonies stopped, and we all made low bows; we approached most slowly again, and at another angle stopped and bowed again. Then we were taken immediately fronting the King, where again we bowed most profoundly. Our conductor then said aloud,

"Most mighty monarch, Director of the World,—Sir Harford Jones, Baronet, Ambassador from your Majesty's brother, the King of England, having brought a letter and some presents, requests to approach the dust of your Majesty's feet: (*Hag pace mobarek bashed*; literally, that the dust of your feet may be fortunate.)"

The King from the room said in a loud voice, "*Khosh amedeed*," (You are welcome.) We then took off our slippers, and went into the royal presence. When we were entered, the Envoy walked up towards the throne with the letter; Mirza Shefseea, the prime minister, met him half way, and, taking it from him, carried it up, and placed it before the King: he then came back, and received the presents from my hands, and laid them in the same place. The Envoy then commenced a written speech to the King in English, which at first startled his Majesty, but seemed to please him much, as soon as Jaffer Ali Khan, the English Resident at Shiraz, came forward

ward and read it in Persian. The original was as follows:

"May it please your Majesty,

"The King my master, willing to renew and strengthen those ties of friendship and alliance which subsisted between the Kings of Persia and of England, has deputed me to the foot of your Majesty's throne, with the expression of these his royal wishes and intentions.

"To have been charged with such a commission, I shall always consider as the most distinguished and honourable event of my life; and, when I thus deliver to your Majesty the letter of my most gracious and royal master, I feel confident in being honoured with your Majesty's protection and favour.

"May the Great Disposer of all events grant your Majesty an increase of honour and prosperity, and may the friendship and interests of England and Persia henceforward become inseparable."

The King then answered, in return, that the states had been long allied, and he hoped that the friendship would increase daily; this the prime minister explained. The King then said, "How does the King of England, my brother? *Damaughist chauh est?*" (How is his health?) He then asked if this were the son of the former king, with whose subjects he had had communications, and, when he was told that the same king was still reigning, he exclaimed, "The French have told lies in that also!" (For they had spread the report that the King of England was dead.) The Envoy was then conducted to a gilt and painted chair, placed for him, an honour never paid before to any mission. I stood on his right; Jaffer Ali Khan on his left; Mirza Shereef, the prime minister, next to me; Hajee Mahomed Hossein Khan, the *amcen-ed-doulah*, and Mirza Reza Kooli, another of the ministers, succeeded; and the master of the ceremonies closed the line. The other gentlemen stood in a row behind. The King informed the Envoy that the choice which his brother the King of England had made of him as a minister in Persia, was agreeable and acceptable to him: he then inquired about the Envoy's journey, and asked some very familiar and affable questions. The gentlemen of the mission were then separately introduced by their names and situations; the King said, "Khosh am-deed," and we made very low bows. We returned with nearly the same ceremonies as we entered the palace, except that, in the outer court, the Envoy was

further honoured with a salute from three pieces of cannon.

#### THE KING'S PERSON AND THRONE.

The king is about forty-five years of age; he is a man of pleasing manners and an agreeable countenance, with an aquiline nose, large eyes, and very arched eye-brows. His face is obscured by an immense beard and mustachios, which are kept very black; and it is only when he talks and smiles that his mouth is discovered. His voice has once been fine, and is still harmonious; though now hollow, and obviously that of a man who has led a free life. He appeared much pleased at finding that the envoy could talk to him in Persian, as he did indeed after the first introductory speech; and, when he was told that Sir Harford read and studied much, he asked many questions on literary subjects, for he professes to be a protector of learning and of learned men. He was seated on a species of throne, called the *takht-e-tuooos*, or the throne of the peacock, which is raised three feet from the ground, and appears an oblong square of eight feet broad and twelve long. We could see the bust only of his Majesty, as the rest of his body was hidden by an elevated railing, the upper work of the throne, at the corners of which were placed several ornaments of vases and toys. The back is much raised; on each side are two square pillars, on which are perched birds, probably intended for peacocks, studded with precious stones of every description, and holding each a ruby in their beaks. The highest part of the throne is composed of an oval ornament of jewelry, from which emanate a great number of diamond rays. Unfortunately, we were so far distant from the throne, and so little favoured by the light, that we could not discover much of its general materials. We were told, however, that it is covered with gold plates, enriched by that fine enamel work so common in the ornamental furniture of Persia. It is said to have cost one hundred thousand *tomauns*.

#### THE COURT.

We saw the whole court to disadvantage during our first visit; it was then the days of mourning, and the king himself did not at that time wear his magnificent and celebrated ornaments of precious stones. He appeared in a *cattee* of a very dark ground, embroidered with large gold flowers, and trimmed with a dark fur over the shoulders, down the breast and on the sleeves. On his head



he wore a species of cylindrical crown, covered with pearl and precious stones, and surmounted by a light feather of diamonds. He rested on a pillow embossed on every part with pearl, and terminated at each extremity by a thick tassel of pearl. On the left of the throne was a basin of water, in which small fountains played; and on its borders were placed vases set with precious stones. On the right, stood six of the King's sons richly dressed: they were of different sizes and ages; the eldest of them (brother by the same mother to the Prince of Shiraz) was the Viceroy of Teheran, and possessed much authority in the state. On the left behind the basin stood five pages, most elegantly dressed in velvets and silks: one held a crown similar to that which the King wore on his head; the second held a splendid sword; the third a shield and a mace of gold and pearls; the fourth a bow and arrows set with jewels; and the fifth a crachoir similarly ornamented. When the audience was finished, the King desired one of his ministers to inquire from Jaffer Ali Khan (the English agent) what the foreigners said of him, and whether they praised and admired his appearance.

The room in which we were introduced to the King, was painted and gilded in every part. On the left from the window is a large painting of a combat between the Persians and Russians, in which the King appears at full length on a white horse, and makes the most conspicuous figure in the whole composition. The Persians of course are victorious, and are very busily employed in killing the Russians, who seem to be falling a sufficiently easy prey: at a farther end of the scene is the Russian army drawn up in a hollow square, and firing their cannon and muskets without doing much apparent execution. Facing this great picture, is another of equal dimensions, which represents the Shah in the chase, having just pierced a deer with a javelin. In other parts are portraits of women, probably the King's favourites, who are dancing according to the fashion of the country.

THE PRIME MINISTER.

On the 19th, the Envoy visited Mirza Sheffeca, the prime minister. He is an old man, of mild and easy manners, who displayed more knowledge of general politics than any other person whom we met in Persia. This was our first impression, and his subsequent management of the negotiation convinced us of

its accuracy. He was sufficiently acquainted with all the different courts of Europe, and knew perfectly the name of every minister employed either within the state or on foreign service; and was deeply versed in the particular interests of Persia. He had acquired something of geography, when the French ambassador and suite were his guests; the Persians in general, however, live in the profoundest ignorance of every other country.

In the minister's assembly we met Mirza Reza, who had been sent ambassador to Buonaparte, and who entertained us with an account of Frangistoun, [Europe.] He expatiated with seeming ecstasy on every thing which he had seen; and Mirza Sheffeca, who probably had often heard his stories, said to Sir Harford Jones, "I can believe many of the things which he has related to us, but one circumstance staggers me; he gives an account of an ass, which he saw at Vienna, with stripes on its back; that I shall not believe, unless you confirm it." When Sir Harford told him that it was very true; that there were many such animals at the Cape of Good Hope, he was satisfied. The traveller proceeded to describe every part of the Continent: when he talked of the beauties of Vienna, and particularly when he mentioned that the streets were lighted up at night with globe lamps, one of the company (whose face during the different relations had exhibited signs of much astonishment, and sometimes doubt) stopped him, and said, "I can believe any thing else but that they light the streets with globe lamps: you can never make me believe that. Pray who will pay for them?"

Mirza Sheffeca entertained us with a breakfast more elegant than any of the similar meals to which we had been invited. Just before we were rising to depart, the minister, after having talked much on the hopes which he cherished, that the friendship of the two nations would long subsist, pulled a diamond ring from off his own finger, and placed it on the Envoy's, saying, "And, that I may not be thought to be insincere in my professions, let me beg of you to accept this as a pledge of my friendship for you; and I intreat you to wear it for my sake." This gift, unlike the generosity of Persian presents, was really handsome; it was a beautiful stone, perfect in all its parts.

THE BRITISH TREATY.

The details of the subsequent progress of

of the negotiation were daily minuted in my journal; but they involve so many personal considerations that they could not be fairly published, even if I had not acquired the information by confidential and official opportunities. I sacrifice, therefore, but with deep regret, the power of doing that justice to the merits of the British envoy, which the simple narrative, without one comment, would have afforded. I must content myself with adding, that Sir Harford Jones succeeded in his great object; and concluded a treaty with Persia (where the French influence had already baffled and driven away one English agent) by which the French, in their turn, were expelled, and our influence was restored; at a time when, instead of co-operation, he experienced only counteraction, from the British Government of India, and encountered all the rivalry of the active and able emissaries of France.

On another motive I regret the omission of these notes. They would have characterized, I believe with fidelity, the habits and modes of thinking of a Persian statesman, and added an amusing document to the annals of diplomacy. The conferences of the plenipotentiaries were carried on at times with the warmest contentions, at other times interrupted by the loudest laughter on the most indifferent subject. One night the parties had sat so long, and had talked so much without producing conviction on either side, that the plenipotentiaries, by a sort of un-official compact, fell asleep. The prime minister and the *Ameen-ed-Doulah* snored aloud in one place, and the Envoy and I stretched ourselves along in another. Though on the very first night of the discussions, the parties had separated with a full conviction that every thing was settled; and, though the prime minister himself, laying his hand on the Envoy's shoulder, had said to him, "You have already completed what the King of England himself in person could not have done;" yet the very next conference, they came forwards with pretensions alike new and extravagant. At the close of that meeting, however, the chief secretary was appointed to bring the treaty written fair to the Envoy on the following morning. Instead of this, the prime minister sent a large citron, and inquired after the Envoy's health. On another occasion, the Persian plenipotentiaries swore that every thing should be as the Envoy wished, and instantly wrote out a correspond-

ing form of treaty, to which (rather than start a difficulty about indifferent words) he assented. They were then so anxious that he should immediately attend them to the King's summer palace to sign, that they would not give him time to translate it into English: he however refused to sign a Persian treaty, till the English copy was ready. They so little expected this refusal, that they had already, by the King's desire, sent thirty mule-loads of fruits, sherberts, and sweetmeats to celebrate the event at the new palace; and were of course displeased and disappointed. At another time, in the middle of a very serious conversation, the prime minister stopped short, and asked the envoy very coolly, to tell him the history of the world from the creation. This was intended as a joke upon one of the secretaries, who was then writing the annals of the reign of the present King. On another occasion, in which the saxe minister was deeply and personally interested, and in which he invoked every thing sacred to attest his veracity, and convince the envoy, (now, "by the head of the King;" then, "by Mecca;" then, "by the salt of Fath Ali Shah") he turned to me in a pause of his discourse, and asked if I were married, and begun some absurd story.

These circumstances, however characteristic of the people, may appear trifling in themselves, or at least indicative of minds, over which an European negotiator might easily attain an ascendancy. It is necessary therefore to premise, that the real difficulties of our situation were never diminished by any deficiency of address and diplomatic finesse in the Persian plenipotentiaries. Every fresh dispatch which the French received from Europe, while it contributed to raise the spirits and activity of our rivals themselves, enabled the Persians also to assume a higher tone of decision between our contending interests, while the only communications from his own countrymen which Sir Harford Jones received in Persia, were those which would have baffled the hopes and discouraged the enterprize of almost any other man. In the alternation of the dispositions of the court of Persia, he retained the same firm and unbending policy; and when the influence of the French appeared to be regaining all its preponderance, he made no one concession which he had not offered in more favourable circumstances, and finally succeeded in concluding a treaty almost on his own original terms, while



while the French were signing every demand which the Persians made.\*

SIGNING THE TREATIES.

At length a night was fixed in which the Treaties were to be signed. The Envoy and I repaired to the house of the Ameen-ed-Doolah, where we found him and his Nazir or Superintendent, the Prime Minister, the Chief Secretary, and the Persian Agent for English Affairs at Shiraz. The conversation, after a short time, fixed on learned subjects. The Persians are extremely fond of history and geography, though, in general, they are profoundly ignorant of both. The Prime Minister went through in a breath the whole history of Russia. We then entered on matters of chronology, which introduced a discussion on the relative antiquity of particular remains, as Persepolis and Nakshi Rustam. The Chief Secretary, who seemed to have read much Persian history, knew that part

which related to Shapour, and mentioned that he had carried his arms into Syria, and had taken prisoner a Roman Emperor. Yet the subject of the sculptures at Nakshi Rustam had still escaped their observation; and they had still, according to the popular belief, substituted Rustam for Shapour, as the hero of those representations. To this conversation, supper succeeded; as usual it was short.

The Treaties were then brought in, and read and approved. The date was still wanting. Sir Harford Jones desired them to insert the usual form, commencing, "In witness whereof," &c. This, however, the Persians could not understand, and objected strenuously to the word "witnesses," who were never introduced except into a court of justice. At length the Envoy produced the precedent of treaties signed at Constantinople, where the form is invariably used. They acquiesced immediately: but another difficulty succeeded; "Should the year of our Lord precede the *Hajira*?" The Secretary proposed that, in our copy of the Treaty, our era should stand first, and that the order should be reversed in that which they were to keep. At last the Minister, who suspected that the Secretary was inclined to create difficulties, finished every argument by declaring that, "As Jesus Christ lived before Mahomed, there could be no doubt but that his *tarikh* should stand first." The Secretary, who is esteemed one of the first composers, and one of the best penmen in Persia, resisted the plainness of the language which Sir Harford dictated for the insertion of the date, and produced something so unlike a diplomatic style, and so full of figurative expressions, that it was rejected totally on our parts. Mirza Sheffeea then took up the pen, and drew a simpler formulary, which, with a few emendations, was admitted. The Secretary was then desired to copy it into the Treaty; but he seemed indignant to find that a date was only to be plain matter of fact, and begged hard to make it a little finer. Mirza Sheffeea, however, desired him to write as he had written, and this was at length accomplished with great difficulty. Then came the business of signing. The Prime Minister, Mirza Sheffeea, first took up the pen, and put down his own name and that of his brother Plenipotentiary, who was unable to sign himself. After signing came sealing. The Secretary applied the seals, Mirza Sheffeea crying not

\* This author is every-where animated by a sufficient degree of *anti-gallicism*, and perhaps that spirit is a recommendation in modern English Diplomacy! Some such feeling probably led him to send his extraordinary statement to England in 1801, relative to the French expedition into Syria, when he was secretary at Constantinople. In that statement was contained the *original version* of the Oriental Fable of the *Poisoning at Jaffa*, an offspring worthy of some fanatical Turk—but to which, in our humble opinion, an English diplomatist ought not to have been sponsor! The authors of Wilson's book deprived Mr. M. of his fame and profit in that affair, by *copying* this Fable. It thus acquired further consequence, and was in fact the only public cause we ever could trace or discover for the present war. Great effects spring, however, from small causes, and it would now be a link in the chain of history, if Mr. M. would condescend, on some suitable occasion, to explain how such a story obtained credence in the diplomatic circles at Pera. We fully acquit him, however, of being a culpable party in provoking a war attended by such direful effects, because he transmitted this Turkish anecdote during the period in which we were engaged in hostilities with France; but, by some mischance, it did not appear in London till after the peace of Amiens. A literary piracy gave it subsequent importance; yet the *secret history* of the origin of this worse than Pandora's Box deserves to be known. Those who wish to trace its unhappy connection with a world covered with blood, should consult the Appendix to Mr. Belsham's twelfth volume.

out to him, *Bezun, Bezun*, or, "strike, strike," as if he had been striking a bargain in the *bazar*. In the act of signing and sealing the parties made frequent exclamations, such as, "God grant the friendship between the two states may be binding!" "May this prove a fortunate day." "Let us hope that nothing may ever break this bond." To all which every one present emphatically and repeatedly resounded, "*Inch Allah!* God grant it!"

#### PUNISHMENT OF THEFT.

The King never pardons theft, and orders a convicted thief to be executed instantly. The mode is as follows: two young trees are by main strength brought together at their summits, and there fastened with cords together. The culprit is then brought out, and his legs are tied with ropes, which are again carried up and fixed to the top of the trees.

The cords that force the trees together are then cut; and, in the elasticity and power of this spring, the body of the thief is torn asunder, and left thus to hang divided on each separate tree. The inflexibility of the King in this point has given to the roads a security, which, in former times, was little known.

#### PERSIAN RACES.

The King held the races, at which also the Envoy was desired to be present. From the Casvin gate, at which we left the city, we proceeded about half a mile to a fine even part of the country, where a tent was pitched for the King. All his new-raised troops were arranged on the right and in front of it. On the left, facing the tent, we stood in a line, near the Ministers, Mirza Sheffeea, and the Ameen-ed-Doulah. Directly opposite his Majesty were eight of his sons, richly dressed in velvet and gold brocade coats, all glittering with gold and jewels. One of these carried by his side his father's bow and his quiver, thickly set with precious stones. The Master of the Ceremonies in the field, was a young Persian, who carried an ornamented and gilded spear. One or two of the Princes were mounted on white horses, the legs, belly, and lower parts of the buttock of which were dyed a rich orange colour, terminated at the top by little flowers. The Persians much admire this species of disfigurement, nor in the East is their taste singular. At about fifty paces distance from the Princes, stood the King's band of music, with a troop of *louties* and their monkeys. The state elephants were on the ground, on the largest of which the

King, seated in a very elegant *howdah*, rode forth from the city.

When he alighted he was saluted by a discharge of *zombooreks*; the salute indeed is always fired when the King alights from his horse or mounts. In one of the courts of the palace at Shiraz we had previously noticed this artillery. The *zomboorek* is a small gun mounted on the back of a camel. The conductor, from his seat behind, guides the animal by a long bridle, and loads and fires the little cannon without difficulty. He wears a coat of orange-coloured cloth, and a cap with a brass front; and his camel carries a triangular green and red flag. Of these there were one hundred on the field; and, when their salute was fired, they retreated in a body behind the King's tent, where the camels were made to kneel down. Collectively, they make a fine military appearance. This species of armament is common to many Asiatic states, yet the effect at best is very trifling. The Persians, however, place great confidence in their execution; and Mirza Sheffeea, in speaking of them to the Envoy, said, "These are what the Russians dread."

No exhibition could be more miserable than the races, the immediate object of our excursion. They are intended to try rather the bottom than the speed of the horses. The prize is what the King may be pleased to give to the first jockies. On this occasion there were two sets, that came severally from a distance of twelve and twenty-one miles; each consisted of about twelve ill-looking horses, mounted by boys of ten or twelve years old, who were wretchedly dressed in a shirt and pair of breeches, boots and cap. In each race the King's horses won, of course. Horses are trained in this manner for a reason sufficiently obvious, in a country where the fortunes of the state, and of every individual, are exposed to such sudden changes. Every one likes to be prepared with some mode of escape, in case of pursuit: now horses thus inured to running will continue on the gallop for a day together, whilst a high-conditioned and well-fed animal would drop at the end of ten miles. For this reason the King always keeps himself well supplied with a stud of this description, as a resource in the event of an accident. When, on the death of his uncle, Aga Mahomed Khan, he was summoned by Hajee Ibrahim, the minister of the late King, to assume as he heir the sovereignty, he thus travelled from



from Shiraz to Teheram, a distance of five hundred miles, in six days.

In the interval of the race, the King sent the Master of the Ceremonies to desire the Envoy and his suite to come before him. We dismounted from our horses, and proceeded with the Prime Minister and the Ameen-ed-Doulah, before the King's presence, making low bows as we advanced. When we were about twenty steps from his Majesty, we stopped and made our final low bow. The King was seated on a high chair, under a canopy, the sides of which were formed of gold cloth, and of looking-glasses. The chair itself was beautifully embroidered with enamelled flowers and other ornaments; on one of the arms was a pot of flowers, and on the other a vase of rose-water. On one side was spread a velvet and gold cloth carpet, with the pearl pillow. The King was in his riding dress, a close coat of purple velvet, embroidered in pearl, the sheep-skin cap, and a pair of *bulgar* boots. As he was placed in a good light, we had an excellent view of him. His manners are perfectly easy and unconstrained, with much dignity and affability. He first inquired after the Envoy's health, of whose good qualities the two Ministers then entered into an immense eulogium, praising him in terms the most extravagant. Then the names of all the party were mentioned to the King, and each was asked how he did. All the conversation was complimentary; and, when the comparison was made between us and the French, the King said, "They were *haiwans*, beasts, wild men, savages. These are gentlemen."

ANOTHER ROYAL AUDIENCE.

On the 31st we went to the King. At this audience he was seated in a room in a square court, called the Gulistan, a name derived from the roses with which (intermixed with cypress and *chenar* trees) it was planted. We were introduced into it by the two Ministers, through a door small and mean, like those in other parts of the palace, and which are obviously adapted for more easy defence in the event of any sudden alarm. In the centre of the garden is a *Koola-frangee*, built by Aga Mahomed Khan. The garden itself was arranged in squares, with some miserable palings. Peacocks and hens, great favourites in Persia, were every where walking about. After having paraded through the garden in various directions, (for this also is a part of the ceremonial,) we finally approached

the presence. We took off our slippers at some distance, and walking on the bare stones, stepped up a difficult staircase into a small and elegant room, in which his Majesty was seated. At the foot of the staircase was a row of eunuchs; and at the top several officers. At our entrance the King desired us to be seated, but we excused ourselves and stood. His Majesty's throne was that on which he had appeared at our first audience. The Envoy had complained to the Minister, that on that occasion we had no favourable opportunity of seeing the King; and his Majesty had probably been informed of the disappointment, and had condescended in consequence to gratify our curiosity, by transferring his throne to a more favourable position, and displaying himself upon it in all the magnificence of his state. He was dressed in a light coat of scarlet and gold cloth; on his shoulders were large layers of pearl and precious stones. On each of his arms were three rows of jewels, called the *bazebunds*; these are his finest jewels, one of which, the *dercea nore*, is one of the largest in the world. Though set in a clumsy manner, they had a rich and royal effect. Round his waist he wore a band about four inches broad of pearl, connected in the middle by a clasp, the centre of which was an emerald of an immense size. In this band he wore a brilliant dagger; from it also dangled a tassel of pearl, which he continually kept in his hand as a plaything. His *kaleoon* is a beautiful toy: it stood in the left corner of the throne, and was one blaze of precious stones.

On the right of his throne stood four pages, one holding his crown, another his shield and mace, a third his bow and arrows, and a fourth his sword. All these are beautiful, particularly his crown: it is in every part thickly inlaid with pearl, emeralds, rubies, and diamonds: on the summit is a *gika* of precious stones, on the sides of which are plumes of herons' feathers.

His Majesty talked with much familiarity; and asked us, what news from the *Yenzee Duncce*, that is, the new world, as they call America. He inquired, "What sort of a place is it? How do you get at it? Is it under ground, or how?" He then talked of our government; and appeared aware that the Kings of England could do little without the intervention of their parliament. In the explanations which followed this subject, his Persian Majesty was visibly

astonished that any limitation could be placed to royal authority. The conversation turned; and the King talked of Buonaparte, and launched out in general terms against the French. After the introduction of some other topics, his Majesty dismissed us by a nod of his head, desiring that a *kalaat* might be given to me, and that a Mehmander might be appointed to attend me on my journey.

#### ROYAL LETTER.

We went before the King; his Majesty's conversation was quite enlivening. He swore it was by him that Buonaparte was made the man he is, and that in the course of the next year he would be destroyed. We received his Majesty's letter to the King of England: it was richly gilt and ornamented with flowers. The seal was on a separate piece of paper, and placed at the foot of the letter, according to an old Persian etiquette, when the King addresses an equal: when he writes to an inferior, the seal is affixed to the top. In composition, Persian critics pronounced this letter perfect; the Chief Secretary had been employed in it several days: and that to the Minister for Foreign Affairs, was intended to be equally fine, and indeed to comprehend all the politics of the world within its pages.

#### TEHERAN.

Teheran, the present capital of Persia, is situated, as I ascertained by a meridional observation, in lat. 35°. 40'. It is in circumference between four and a half and five miles, if we might judge from the length of our ride round the walls, which indeed occupied an hour and a half; but from this we must deduct something for the deviations necessary from the intervention of the gardens, and the slaughter-houses. There are six gates, inlaid with coloured bricks, and with figures of tigers and other beasts in rude mosaic: their entrance is lofty and domed; and they are certainly better than those that we had then seen in any of the fortified places in Persia. To the N. W. are separate towers. We saw two pieces of artillery; one apparently a mortar, the other a long gun. The ditch in some parts had fallen in, and was there supported by brick-work.

The town itself is about the size of Shiraz; but it has not so many public edifices: and, as it is built of bricks baked in the sun, the whole has a mud-like appearance. Of the mosques, the principal is the Mesjid Shah, a structure not yet finished. There are six others, small

and insignificant; and three or four *medressés* or colleges. There are said to be one hundred and fifty *caravanserais*, and one hundred and fifty *hummums* or baths. There are two *maidans*; one in the town, the other within the *ark*, a square fortified palace, which contains all the establishments of the King, is surrounded by a wall and ditch, and is entered by two gates.

The Harem is most numerous, and contains a female establishment as extensive as the public household. All the officers of the King's court are there represented by females. There are women *feroshes*, and there is a woman *ferosh bashee*; women *chatters*, and a woman *chatter bashee*; there is a woman *arz beggee*, and a woman *ish agassi*; in short, there is a female duplicate for every male officer; and the King's service in the interior of the *harem* is carried on with the same etiquette and regularity, as the exterior economy of his state. The women of the *harem*, who are educated to administer to the pleasures of the King by singing and dancing, are instructed by the best masters that the country can supply. An Armenian at Shiraz was unfortunately renowned for performing excellently on the *kamouncha*. The fame of his skill reached the King's ears, and he was immediately ordered up to court, on the charge of being the best *kamouncha* player in his Majesty's dominions. The poor man, who had a wife and family and commercial concerns at Shiraz, was, during our stay, detained at Teheran expressly to teach the King's women the art of playing on the *kamouncha*.

The King's family consists of sixty-five sons. As they make no account of females, it is not known how many daughters he may have; although he is said to have an equal number of both sexes. It sometimes happens, that many of his women are delivered on the same night, and (if we might give credit to a Persian) one of these happy coincidences occurred during our abode in the capital, when, in one night, six of his women were brought to bed, four of sons and two of daughters. The Ameen-ed-Doulah had one, indeed, of the babes at his house; and a present was sent for it from Ispahan, composed of four mules, laden with all sorts of rich clothes.

The climate of Teheran is variable, in consequence of its situation at the foot of high mountains, which, on the other side, are backed by such a sea as the Caspian.



Caspian. For the earlier part of our stay it was moderate; till the 10th of March the thermometer, which was suspended near an open window in a room unexposed to the sun, was at 51° Fahrenheit. On the 10th, throughout the whole day, there was much snow; indeed on the following morning, when the thermometer was at 47°, the heat of the sun produced a partial thaw, which was succeeded by a frost so sharp, that, before the close of the day, an officer of the suite, who weighed fourteen stone, was able to walk and slide upon a square reservoir before the Dewan Khonéh, even though the surface had been already broken at one corner.

Teheran is considered an unwholesome situation. The town is low, and built on a salt moist soil. In the summer the heats are said to be so insufferable, that all those who are able (all perhaps except a few old women), quit the town and live in tents nearer the foot of the Albores, where it is comparatively cool.

The fruits which were in season at Teheran in the month of March, and which were served to us every day at dinner, were pomegranates, apples, pears, melons, limes, and oranges. The pomegranates came from Mazanderan, and were really here a luscious fruit, much superior to any that I have seen in Turkey. They were generally twelve inches in circumference. The vegetables were carrots, turnips, spinach, and beet-root. Hives are kept all over the country, and we had at Teheran the finest honey I ever ate, though that of Shiraz is reckoned better, and that of Kauzeroon (which the bees cull from the orange-groves) is considered as still superior. Our mutton was excellent, and very cheap; for a sheep costs two piastres only. The beef was sometimes good; but, as their meat is not deemed desirable in Persia, oxen are not kept or fattened for the purposes of the table. We ate a hare which had been caught by a man in the plain, and which we afterwards coursed with our greyhounds. The Persians regard this flesh as unclean, in opposition to the Turks, who eat it without scruple.

#### PRODUCE AND MANUFACTURES.

From the account which the Prime Minister gave us of a stone which is burnt in Mazanderan, there must be coals of the finest kind in that province. Among the products of Persia are gum tragacanth, assafoetida, yellow berries, *henna* (coarser than that of Egypt), madder roots, which grow wild upon the

mountains, and are brought down for sale by the Eelauts, or wandering tribes; the Hindoos only export it as returns. Indigo is cultivated for the dying of linen and of beards, and grows about Shooster Desfoul, near Kherat, and in the Laristan. It is not so fine as the indigo from India, which indeed is a great article of the import trade of Persia. They use the leaf only for their beards. There is no cochineal. Cotton is produced enough for the interior consumption of the country. The best manufacture which they make is a cotton cloth, called the *kaduck*; of this there is an exportation to Turkey. The finest is manufactured at Ispahan. The great and richest produce is the silk of Ghilan and Mazanderan. The manufacturing towns of Persia are Yezd, silken stuffs, stuffs of silk and cotton; Kashan, silks and copper ware; Koom, earthenware; Resht, silks, coarse woollen cloths of which the *tekms* are made; Shiraz, swords, fire-arms, and glass-ware; Ispahan, brocades, cotton clothes; Kerman-shah, arms; Kerman, shawls.

#### TITLES AND RANKS.

The only hereditary title in Persia, is Mirza or Meerza. The derivation of which word is from *Emir* (*Ameer* a nobleman) and *Zadé* a son, &c. This species of nobility is traced very far, and is not creative. The title descends to all the sons of the family, without exception. In the Royal family it is placed after the name instead of before it, thus, Abbas Mirza and Hossein Ali Mirza. *Mirza* is a civil title, and *Khan* is a military one. The title of *Khan* is creative, but not hereditary: the sons of *Khans* are called *Aga* or Esquire, which is a Tartar title, and more common to Turkey than to Persia. The creation of *Khan* is attended with few ceremonies, and those very simple. The King sends a *kalaat* or dress of honour to the person so created, and on his investiture the King gives him a *firman*, announcing to all persons that the bearer of it is forthwith a *Khan*; and this *firman* is worn three days on the top of the turban. Any person who derides this patent, or who refuses to call the bearer of it by his title, is liable to the penalty of death.

The title of *Mirza* does not hinder the possessor from receiving that of *Khan* also; and then the name runs, for example, thus, Mirza Hossein Ali Khan.

The different ranks of civil governors are—1st. The Beglerbeg, who generally resides in the large cities, and controuls the province around: 2d. The Hakin; and

and 3d. the Thaubet, who severally govern a city or a town: 4th. The Kelounter, who, besides the real governor, resides in every city, town, and village, and superintends the collection of the tribute: 5th. The Ket Khoda, who is the chief of a village; 6th. The Pak-kar, who is servant or *Homme d'Affaires* to the Ket Khoda, and who transacts the business with the Rayat or peasant. The Pak-kar accounts with the Ket Khoda, and he again with the Kelounter.

#### HEAD DRESS.

The head-dress of every Persian, from the King to his lowest subject, is composed of one substance, and consists of a black cap, about one foot and a half high. These caps are all jet black, and are all made of skins of the same animals. The finest are taken from the lamb, in the first moments of its birth; and they decrease in value down to the skin of the full-grown sheep, which the common Rayat wears. The lamb-skins are also used to line coats, and make very comfortable pelisses. The only distinction in the head-dress of Persia, is that of a shawl wrapped round the black cap; and this distinction is confined to the King, to the Princes his sons, and to some of the nobility and great officers of state. Cashmere shawls have been discouraged of late, in order to promote the domestic manufacture of brocade shawls.

#### POLICY OF BUONAPARTE.

At about seven miles from Casvin, we turned from the road at a small mud-walled village, to eat something ourselves, and to give our horses some grass. On entering a room, the master talked Turkish to me, and said that he had seen me before at Constantinople. In fact I recognised him as one of those whom I had seen at Constantinople, with the Persian Embassy to France. He talked to me with much pleasure of *Frangistoon* or Europe: and this man, who boasts of having sat in the same room with, and of having been taken by the hand by, Buonaparte himself, now lives in misery and solitude in an unknown village. It is not uninteresting to know the extreme attention which Buonaparte paid to his Persian guests. He lodged the Ambassador and his suite in an house adjacent to his own at Finkenstein, and every day used to walk in amongst them, take them by the hand, and use every little art to conciliate their affections.

#### BEAUTY OF KOURDISTAN.

The whole region from Zengan is in-

tersected at almost regular distances by vallies; in one of which lies Armaghanéh, so concealed by its situation, that it is scarcely seen till it is entered. To the westward appears a long range of mountains; but the hills which we had passed in the day's march, though sometimes of rock and flint, were generally green to their very summits; and the soil was mostly rich earth, which, in some places, was spread with the hues of a thousand flowers. Throughout the whole tract, indeed, every thing was in life and spring. The animals felt the influence of the season; and our horses, in passing the herds around, were scarcely manageable. One threw his rider; and, after having given him a bite on the shoulder, attacked his fellows, and fought with some fury. The singing of the larks in the morning, and the whole tribes that swept along the air, gave a zest to the freshness of the dawn that was beyond description. The whole creation seemed to give praise to its great Creator.

#### SPIRIT OF THE HORSES.

On approaching Auk kend, one of our attendants, who had dismounted for the purpose of letting his horse walk easily up the hill, by some chance suffered him to escape: all attempts to catch him were vain, until a *chatter* or walking footman, belonging to Mirza Abul Hassan, seized him by the bridle, when the horse retired some steps, and then open-mouthed made a bound at the *chatter*, caught him by the neck, and, placing one of his fore-knees upon him, kept him thus with his head on the ground, until he was beat off. He was then seized by his master, to whom he meditated the same fate, and whom, in fact, he threw down most violently with his fore-feet, though the final and furious gripe was prevented.

#### THE PEOPLE.

There is so great a scarcity of wood, over the whole country through which we have passed, that the poor are necessarily reduced to extremities for the supply of their wants. In general they are miserably clad; the children have scarcely any thing to cover them but a shirt of coarse linen, which hardly reaches their middle; and the women wear nothing but a shirt, a pair of drawers, a jacket, and a veil, which covers their head and serves them on all occasions. Even in these poor villages the females are inconceivably shy. I happened to be standing near the place where the people were loading our baggage, when a poor



poor woman seemed anxious to come forth from the neighbouring house, but durst not whilst a man was near. She kept peeping at intervals through the door for nearly half an hour, and drew in her head precipitately, although muffled, whenever a man's face was turned towards her. When I have told the Persians that in Europe a husband has but one wife, and that in company we pay more civility to any female than to the greatest man, they have remained astonished, wondering that creatures (as women in their eyes appear), born only for their pleasure and convenience, should at all partake of any of those attentions which they deem to be due to themselves exclusively.

## TABRIZ.

Tabriz first appears between the angle of the bases of two hills, and then opens to the view by degrees. In the season in which we saw it, it formed a pretty object; as the constant monotony of the mud-walls and mud-brick houses was hid by the rich foliage of the trees, which are interspersed throughout the city. Close to the walls, near the Teheran gate, is the complete ruin of a mosque, but still sufficiently preserved to shew how fine a structure it must once have been. It was built about six hundred years ago, by Shah Shem Ghuzan, (the successor of Shah Mahomed Khodabende,) but it has been destroyed by an earthquake within thirty years. The inhabitants extol the fruitfulness of the territory, and the salubrity of the air, of Tabriz. Its very name, according to the Persian etymology, indicates the excellence of its situation, for it is composed of *Tab* a fever, and *riz* fled. They complain, however, (though as of their only inconvenience) of frequent and violent earthquakes, which they attribute to the volcanoes in the district, which throw out smoke but no flame. The smoke is so mephitical, that it kills immediately a dog or fowl placed over it. The volcanoes are, particularly to the east, in mountains of a red and copper-like appearance, announcing much mineral matter. The climate of Tabriz is subject also to much thunder, lightning, and rain.

Tabriz is no more the magnificent city described by Chardin: all its large buildings have been destroyed by earthquakes. I rode round the walls, and estimated the circumference at three miles. Three of the gates are ornamented with pillars, paved with green-lacquered bricks, and

look very respectable, the other five are very small and mean. The walls are very weak, and here and there renewed with mud-bricks, baked in the sun. The whole town is surrounded by gardens, which the Persians call *Meecha-khonéh*, or fruit-houses. One of these, to the west, belonging to Hajee Khan Mahomed, is very extensive, and planted entirely with fruit-trees, excepting one row of poplars; the only other wood indeed which I saw at Tabriz, and that of which all the timber-work of their houses is constructed. There are thousands therefore planted on the borders of every stream about the city. The abundance of fruit in the season was already evident, by the state of the gardens, and particularly of the apricot trees. In the spaces between the lines, were mounds of earths, in rows, on which vines were extended on an angle of about 60°, and irrigated by water introduced through channels formed by the bases of the mounds.

There are twelve public baths, some of which are handsome; and there is a *bazar*, which extends the length of the city, but it is mean and dirty. Tabriz has no mosques of any particular merit: on entering, indeed, there is the large ruin already mentioned; and, to the S. W. of the city, (enclosed in the *Ark* or fort of Ali Shah, which contains the barracks and magazines) are the remains of another, now converted into a look-out house. This is a conspicuous, but very unseemly, object, and to me seemed of little use, and, from its height, to be the most exposed either to the shock of an earthquake, or to an attack from a battery. The danger of earthquakes has taught the inhabitants of Tabriz to build their houses generally as low as possible; and to employ more wood than brick and plaster in their construction. For the same reason the *bazars* have only wooden roofs, and are not arched as those in the better cities of Persia. Yet I am told that in earthquakes, the domed buildings (particularly the *Hummum Khan*, the largest in Tabriz) have invariably stood; where others, the strongest walls, have been rent asunder.

## THE HEIR APPARENT.

Tabriz had declined to an insignificant place, when, about four years ago, the present Prince, Abbas Mirza, the heir apparent of the crown, was appointed to the government of Aderbigian, and made it his capital. When we visited his

his city, he had resided there four years, and had guarded the frontiers of Persia against the Russians. During that time he had repaired and beautified the walls, had made a new Maidan, and erected some new buildings. Indeed, before, there was no place fit for his habitation; and all the great men attached to his court have since been obliged to build houses for their own accommodation.

The Prince is said by the Persians to possess every quality that can grace a mortal; and, as there are many circumstances in his character which his countrymen would never think of inventing, I am inclined to believe them. They were related to me by the Hakiin or governor of the city, at whose house I lodged during my residence at Tabriz. Some time ago, three of the Prince's children died; his Vizir appeared before him with a mournful face; the Prince observed him, and inquired the reason: the Vizir hesitated,—“Speak,” said the Prince; “is there any public disaster? have the Russians been successful? have they taken any more country from us?” “No,” answered the Minister, “it is not that; your children are sick.” “What of that?” asked the Prince. “But very sick indeed,” continued the Vizir. “Perhaps then they are dead,” interrupted the father. His Minister confessed the truth. “Dead!” said the Prince, “why should I grieve? the state has lost nothing by them; had I lost three of my good servants, had three useful officers died, then indeed I should have grieved: but my children were babes, and God knows whether, if they had grown up to man's estate, they would have proved good servants to their country.”

The Prince is remarkable also for the plainness of his dress; he never wears any thing more than a coat of common *kerbas* (a strong cotton cloth) and a plain shawl round his waist. Whenever he sees any officers of his court in fine laced or brocade clothes, he asks them, “What is the use of all this finery. Instead of this gold and tinsel, why not buy yourself a good horse, a good sword, a good gun? this flippery belongs to women, not to one who calls himself a man and a soldier!” He inspects himself all the detail of his troops, their arms, horses, and accoutrements, adopting those that appear to him fit for use, and rejecting those that are below his standard. The governor of the city, who related these traits to me, had in his house, at the time, two hundred muskets, which

the Prince refused out of two thousand which had been sent to him from Teheran, having himself examined every single gun, and tried every lock. He is said also to be extremely liberal to his troops, and to give all his money among them.

#### HIS MINISTER.

Mirza Bozurk, first Minister to the Prince, appeared to me by far the most superior man whom I saw in Persia. I brought a present to him from the Envoy, which, however, he advised me to offer to the Prince in my own name, as it was not the custom in their country to pay a visit empty-handed to a person of rank. I resisted this, because, in the first place, I saw no necessity for the visit at any rate, as I was merely a passenger through the province, and had no business at the court. I mention this trait of liberality, because it is so singular in his nation. He talked much of the state of improvement in which the Prince's administration had brought the province of Aderbigian; never speaking of his own counsels or co-operation, to which so much is due, but always referring the whole merit to the talents of his Prince. He said, that within one year they had brought their artillery to a state of perfection which might rival that of their enemies the Russians; that their infantry had now learned the perfect use of arms; and that, by the acknowledgment of the Russians themselves, the Persian soldiers were now a match for them. He added, that no pains had been spared to acquire a knowledge of military tactics and the theory of fortification, which they had gleaned from French and Russian books, translated by the Prince's order into Persian. The Minister said, that the Prince was the only person in Persia who had a complete set of charts, besides drawings of every instrument and weapon used by Europeans in war. He told me that they had discovered, in Aderbigian, mines of iron and brass, which, entirely by their own ingenuity, they had made productive; but that they still laboured under the greatest inconvenience from the want of proper artists and miners, and could not therefore derive the full profit which they might otherwise expect, or, as yet, reduce the price of their produce. According to the Minister, better guns are now cast at Tabriz than at Ispahan; and they had invented also a small kind of artillery, which was sufficiently light to be carried by mules keeping pace with the march of their cavalry over mountains and difficult passes.

When



When I offered to procure from England any books and other necessities to facilitate their operations, and give new light to those subjects upon which they were imperfectly informed; the Minister replied, that nothing in the world could afford greater satisfaction to the Prince and himself; but, he added, "There is only one thing which England will keep from our knowledge, as she has done from every other nation—the art of building ships." I assured him that England would furnish Persia, not with instructions only, but with masters, as she had done for Turkey and Russia. He answered, "All this may be very true; but there is still an art which she possesses in matters of navigation which she will never disclose to any nation. If it be not so, how is it possible," he continued, "that her ships should be so superior to all others, and that none have ever yet been able to defeat her in any combat at sea." I answered, that her superiority consisted not in the ships, but, by the blessing of God, in the men that were in them; that, in fact, in building ships we were equalled, if not exceeded, by the French; and that the superiority could not rest in the vessels, since a considerable proportion of our navy consisted of prizes taken in battle. The Minister, however, was unconvinced, and continued to believe that there was some secret in our naval architecture on which our success depended. At our parting visit, the Minister added, that the Prince was anxious to have some insight into the history of England, and desired me to bring with me on my return some book on the subject. He wished me also to procure for him, histories of France and Russia, in order to compare them with those which he had already got; "For," said he, "the English being known ever to tell the truth, and the French and Russians to be less scrupulous, the Prince will not be satisfied with what he has learnt, until he hears it confirmed by an English pen."

#### TRAVELLING.

The mode of travelling in Persia, is easy and commodious. In winter they generally begin their journey at sun-rise. The baggage proceeds, and then the master. He breakfasts either before he sets off, or in a more pleasant spot on the road, regarding, in each case, the advantage of a stream of running water as the motive of preference; and thus he allows time for his luggage to reach the stage before him, and his people to prepare

every thing for his reception, spread his carpets, and get the necessary articles for cooking his dinner. On his arrival he eats his *choshtâ*, or intermediate meal, and then sleeps. At sun-set he takes another repast (his *noshtâ*); and his servants then pack up every thing ready for his departure the next morning. He proceeds by easy stages, generally from five to six leagues a-day, which, as he always rides his own horses, is a good day's journey at the common rate of travelling. If he has a *Mehmander* with him, he is fed and lodged and travels entirely at the public expense. When the *Mehmander* arrives at the village, he produces his *firman*, (in which the kind and quantity of the articles to be provided are specified) and demands a correspondent supply from the inhabitants.

#### BEAUTY OF ARMENIA.

In my progress to Constantinople, I traversed a country in its conformation most picturesque, and in its productions most luxuriant. No traveller, in any season or in any direction, could have passed these scenes without admiration; but I saw them in all the richness of spring, contrasted with a winter in Persia; and, after the leafless and barren region which I had passed, I enjoyed doubly the wild prodigality of vegetation, which in the early part of the year is displayed through Asia Minor. The impression therefore of delight which I experienced, was strongest at the first point of contrast; and the first verdure and foliage which I saw near Tabriz, appeared to me to constitute the very perfection of landscape.

If a writer of romance would describe beautiful scenery, he might select our departure from Ali Shah. We began our journey by a most charming moonlight; and the sky was delightfully serene. Just as the sun was rising, we reached an orchard, (full of every species of fruit, particularly almonds,) and skirting the town of Shebester; which, embosomed in trees of every hue, was situated on the declivity of the mountains on our right.

Shebester is a large town, surrounded by several villages, and by more wood and cultivation, than any spot I had yet seen in Persia. Hitherto, indeed, the want of trees, either as a shade to the road, or as a relief to the inequalities of the heights, had been constant and uniform. We admired therefore doubly the beauties of our present course.

Streams

Streams of running water were meandering in every direction amid the numerous willows, poplars, almonds, and other trees, which bordered our road: and, at intervals, the artificial dikes were opened to admit water into the beds of rice. The greater part of the country was covered with verdure, for the new corn was already well advanced both in maturity and plenty. Peasantry enlivened the fields by the labours of the spade or the plough.

#### PLAIN OF KHOI.

The morning was one of the loveliest in spring, lightly covered with clouds, with a softness in the air which seemed to soothe every varied work of nature into tacit enjoyment of the bounty and munificence of their Almighty Creator. I shall ever recollect with thankfulness the delightful sensations which I experienced in passing the beautiful plain of Khoi; where every innocent sense received its gratification, and ripened into thoughts teeming with love and gratitude to their divine Maker.

Every thing was rich and beautiful: the mountains were green to their very summits; and their inequalities were here and there enriched by beds of wild flowers of the most lively and luxuriant hues. Scarcely two miles from Khoi is a very large collection of houses and gardens, which is a Mahalé or parish of the town, and is well inhabited. A stream from the mountains runs through it; and on the skirts to the N. are two pillars of brick, which are described either as the tomb or the cenotaph of a famous poet and learned mollah of Tabriz, called Shemsé. Péréh is a pretty village, situated on the declivity of the hills, which gradually form the bases of the adjoining mountains: on the summit of one of these hills is an old square fort, now in ruins; and in its neighbourhood are two other villages, called Pesé and Zaidé. There are walnut-trees, willows, poplars, elms, and fruit-trees of every description, in the highest perfection, with a profusion of grass.

On this as well as on the other side of Tabriz, the peasants convey their loads on the backs of oxen, on which, indeed, they frequently ride themselves. At Péréh I saw the first wheeled-carriage (excepting gun-carriages) that I had noticed in Persia. It was exactly similar to the Turkish *araba*. Besides their plough, which I have already described, the Persians have the large rake, which serves as a harrow, and is fastened to a pole and

drawn like a plough by yoked oxen: they have another implement of agriculture, which is certainly capable of much improvement. It is a pole fixed transversely on another to which the oxen are yoked; on each of these is a small wooden cylinder about half a foot long: and these insignificant things are dragged as a roller over the ground.

#### MOUNT ARARAT.

We travelled an hour and an half, in one of the clearest and most beautiful mornings that the heavens ever produced; and, passing on our left the two villages of Dizzéh and Kizzil Dizzéh, we came to an opening of a small plain covered with the black tents and cattle of the Elauts. Here also we had a view of Mount Ararat; the clouds no longer rested on its summit, but circled round it below. We went to the largest tent in the plain, and there enjoyed an opportunity of learning that the hospitality of these people is not exaggerated. As soon as it was announced at the tent that strangers were coming, every thing was in motion: some carried our horses to the best pastures, others spread carpets for us; one was dispatched to the flock to bring a fat lamb; the women immediately made preparation for cooking, and we had not sat long before two large dishes of stewed lamb, with several basins of *yaourt*, were placed before us. The senior of the tribe, an old man (by his own account indeed more than eighty-five years of age), dressed in his best clothes, came out to meet us, and welcomed us to his tent with such kindness, yet with such respect, that his sincerity could not be mistaken. He was still full of activity and fire, although he had lost all his teeth, and his beard was as white as the snow on the venerable mountain near his tent. The simplicity of his manners, and the interesting scenery around, reminded me, in the strongest colours, of the lives of the patriarchs; and more immediately of him whose history is inseparable from the mountains of Ararat. Nothing indeed could accord better with the spot than the figure of our ancient host. His people were a part of the tribe of Jelalee, and their principal seat was Erivan; but they ranged through the country,

And pastured on from verdant stage to stage,  
Where fields and fountains fresh could best engage.

Toil was not then: of nothing took they heed,

But with wild beasts the sylvan war to wage,  
And



And o'er vast plains their herds and flocks  
to feed;  
Blest sons of nature they! true golden age,  
indeed!

*Castle of Indolence, xxxvii.*

We quitted our hospitable friends, (who appeared to be almost more grateful for our visit than we for their kindness), and passed along the plain. Mount Ararat bore N. 40 E. and extended itself completely to our view. Its N. W. ascent is not so rapid as its S. E. and I should conceive that, in this quarter, it might be possible to ascend it.

The height of Ararat can best be understood by considering the distance at which it may be seen. Chardin mentions that it is visible at Marant; tom. i. p. 253: Bruce, that he saw it at Derbend, *Memoirs*, p. 282; Struys, whom Olivier well characterizes as "Romanesque," describes his ascent to visit a sick hermit at the top, p. 208, &c.; but Tournefort, one of the first of travellers, has stated so fully the difficulties of his own attempt, that probably they have never yet been overcome. The mountain is divided into three regions of different breadths: the first, composed of a short and slippery grass or sand "aussi facheux que les Syrtes d'Afrique," is occupied by shepherds; the second by tygers and crows; the remainder, which is half the mountain, "est couverte de neige depuis que l'arche y arrêta, et ces neiges sont cachées la moitié de l'année sous les nuages fort épais. Les tygres que nous apperçumes ne laissèrent pas de nous faire peur." p. 358. It was impossible to go forwards and penetrate to the third region, and not easy to go back: at length, utterly exhausted, they reached the bottom, "nous rendîmes grâces au Siegneur d'en être revenus, car peut-être que nous serions perdus ou que nous serions morts de faim sur cette montagne." p. 371. If these were the sensations with which Tournefort regarded his enterprise, the common belief of the country may well be admitted, that no one ever yet ascended the Ararat of the Armenians.

#### ARZ-ROUM.

We arrived at Arz-roum, after riding fifteen miles on a bearing of W. over a chalky road. The city presents itself in a very picturesque manner; its old minarets and decayed turrets rising abruptly to the view. Our baggage was carried to the custom-house, notwithstanding all our remonstrances and claims of privilege. The caution of the Turks,  
MONTHLY MAG. No. 236.

though in this instance unnecessary, was not unjustifiable; for a former Persian ambassador had concealed merchants in his suite, who, under his name, passed large quantities of fine goods.

Arz-roum is built on a rising ground: on the highest part is the castle, surrounded by a double wall of stone, which is chequered at the top by embrasures, and strengthened here and there by projections, in the fashion of bastions, with openings fit for the reception of cannon. It has four gates, which are covered with plates of iron. The whole is well built, and to me does not appear the work of Musselmans. A ditch runs by it to the S. W.; near it is a tannery: and further on is a row of blacksmiths' forges, which seemed in good employ. In this direction (N. E. of the town) is the custom-house, a spacious building. The pacha's residence has a large gate opening into a court-yard. The houses are in general built of stone, with rafters of wood, and terraced. Grass grows on their tops, and sheep and calves feed there; so that, when seen from an eminence, the roofs of the houses can hardly be distinguished from the plain at their foundation. I walked through most of the bazars; few are domed, the rest are terraced, like the dwellings, but affording a common road for foot-passengers, who ascend by a public flight of steps. Wherever a street intervenes, a bridge is thrown over, and the line continues uninterrupted. The shops in the bazars are well stocked, and the place exhibits an appearance of much industry. The streets are mostly paved; but, as in Turkey, in that manner which is more calculated to break the passenger's neck than to ease his feet. There are sixteen baths, and one hundred mosques; several of the latter are creditable buildings, the domes of which are covered with lead, and ornamented with gilt balls and crescents.

This is the present state of Arz-roum: its remains prove that it must have been still more considerable. Everything attests the antiquity of the place; the inhabitants indeed date the foundation from the time of Noah, and very zealously swear that some of their present structures were contemporary with the patriarch: with less hazard of truth, or rather with much appearance of probability, they aver that others were the work of the *Giaours*, or Infidels. One in particular is attributed to the latter origin; it consists of an arched gateway, curiously worked, all in strong stone, situated

tuated N. W. in the castle, and close to a decayed minaret of ancient structure. Yet many of the older fabrics appear, by the true Moresque arch, to be certainly of Saracenic origin; and many of the remains of mosques resemble those buildings in Persia, with curious bricks, and lacquered tiles, which were raised in the first ages of Mahomedanism. In all those at Arz-roum, I observed a round tower, with a very shelving roof, covered all over with bricks. There are still erect several minarets, obviously works of the early Mussulmans. Near the eastern gate of the castle are two of brick and tile, and a gate (with a Saracenic arch and a Cufic inscription) and many strong stone buildings around, the remains of the fine portico of a mosque. To the east of the town is an old tower of brick, the highest building in Arz-roum, which is used as a look-out-house, and serves as the tower of the Janizaries in Constantinople, or that of Galata. There is a clock at the summit, which strikes the hours with sufficient regularity.

In Arz-roum there are from four to five thousand of the Armenian, and about one hundred of the Greek, persuasion: the former have two churches, the latter one. There are perhaps one thousand Persians, who live in a caravanserai, and manage, by caravans, the trade of their own country. Trebisonde is the port on the Black Sea, to which the commerce of Constantinople is conveyed. The Turkish inhabitants of Arz-roum are fifty thousand families. This amount of the population I give from the authority of a well-informed Armenian; but as all such details in a country so ill-regulated are exceedingly suspicious, I have already taken the liberty to deduct more than one-third from the number of Turkish families in the original estimate. But the reduced statement still leaves in Arz-roum, at the rate of five persons in a family, a total of two hundred and fifty thousand persons, besides Armenians.

The climate of Arz-roum is very changeable, and must in winter be piercingly cold. It rained throughout the whole of the 19th; but the clouds dispersed on the morrow, and discovered the adjacent hills overspread with snow. The high lands, which arise from the plain around, attract constant thunderstorms: the elevation, indeed, of the whole region from the base of the sea is itself very considerable, and is sufficient to account for the cold.

#### CREATING A PACHA.

In our passage through the woods we met three *tatars* going in great haste to Arz-roum, bearing to Emin Aga the news of his having been created a pacha. They told that they had then been seven days from Constantinople. Their errand is called carrying the *mudjéh*, which is merely a verbal notification of the appointment, and which very frequently proves false; for the tatar who is the bearer of it generally gets it from the *capi kiayah* or *homme d'affaires* of the great man in the province, and then takes the chance of the news proving false afterwards. As soon as the tatar arrives, he is carried immediately into the presence of the person whose new dignity he announces, and simply informs him of his promotion. If the news which he brings prove correct, he receives perhaps one thousand piastres, and the succeeding *tatars* (for there are frequently twenty who set off on similar expeditions) get sums in proportion to their early or tardy arrival. The person, indeed, who on these occasions secures the highest prize, is generally he who brings the *pelisse* of office, which is the common mode of investiture in Turkey. On the present occasion we were told by the *tatars* that the *pelisse* was actually on the road.

#### BORDERS OF THE BLACK SEA.

The whole country through which we passed, presented the luxuries of a garden, with the grandeur of a forest. Flowers of all hues embellished the slopes of the rich pasturage, and embalméd the air with their aromatic odours. I never saw spring so luxuriant, so exuberant, as it was in these regions. At the bottom of every valley invariably runs a stream, the progress of which is marked by the trees and by the fertility which borders it, and which accompanies it in all its windings. The soil is of a fine red earth; and, when occasionally turned up by the plough, breaks the monotony of the universal verdure that now covers the country, and contrasts admirably with the splendid brilliancy of its tints. The corn on the summit of the mountain was about a foot high, but in the valley was much more advanced. The great cultivation consists in barley, besides many fields of rye, the latter indeed in many places grows wild, and indiscriminately with other plants. Wheat does not appear to be one of the necessities of the inhabitants, for almost all the bread which we ate was made of barley.



barley. Great numbers of pear-trees border the road, with pines of a form most picturesque, and presented often in the most striking views. The pencils of an hundred artists would not accomplish in as many years the task of delineating all the landscapes which this country affords. The inhabitants are as well adapted for the painter as their country, and would add new interest to the charms of the picture.

Proceeding further, we entered the great tract of cultivation and gardens, more immediately surrounding the town, and certainly constituting one of the finest spots which I can recollect in Turkey, or indeed in any other country. Plane trees, poplars, fruit trees of every denomination in the thickest profusion, intermixed with corn-fields, and enlivened by the murmuring of a thousand streams, formed the fore-ground of the view. We came to a second torrent which flows through the gardens with great precipitation and noise, and adds its waters to the first. The heat was that of summer; the corn had lost its green tints, and was ripening into yellow. Such was the difference of our elevation since the preceding day; our descent to Carahissar indeed had been gradual for nearly four hours.

PROPERTY OF GRASS.

We had not, however, long taken possession of our station, and our cattle had not long indulged on the fat pasture that extended itself around, before a party of armed Turks, some on horseback and some on foot, came to us and desired us to withdraw our horses from the grass, for it was the property of their village. This startled the Persians, who swore that the grass was common property, for that it was the gift of God, and that their horses had as much right to feed upon it as any other: the Turks, however, soon made them understand, that the usages of their several countries differed in this respect: one of them, at the same time, remarking, "You might as truly say, that corn, goats, cows, and sheep, are common property, for they are all, as well as grass, the gifts of God." The peasants here, indeed, take much pains with their grass, which they cut and dry into hay, and store up for the winter: whereas in Persia, grass is unappropriated; and even barley is open to the King's people; for we used to turn our horses into the barley-fields, where, in the King's name and right, they de-

voured all around, while the poor cultivator did not dare to say a word to us. We were no longer in Persia, and therefore obeyed the summons; and departed, an hour after sunset, to seek a fresh pasturage.

AMASIA.

Amasia is situated in the recess of an amphitheatre of strong-featured lands, which arise almost abruptly from the banks of a beautiful stream, the Tozzan Irmak, that winds majestically at their roots. The houses are built on either side, on the gradations of the declivities; and the town extends itself all around. On the north, situated in the highest and most conspicuous part of the mountains, is the castle, which appeared to me much in ruins; and on the same portion of land just upwards from the boundaries of the town, are five very conspicuous monuments cut into the rock. I crossed the river over a stone bridge, and ascended the mountain in which they were excavated, escorted and guided by a young Turk. We passed by the ruins of a fort, built upon a projecting part of the range, and came to three excavated chambers. The first has a triangular ornamented front. The others have platforms before them, and a vestibule cut into the rock behind. We then proceeded on towards the left, and arrived at the two largest excavations. A path of about three feet in breadth, cut deep within the front of the mass into the appearance of a covered gallery, and guarded by a parapet wall of solid rock leads along the side of the mountain. One of these monuments is a mass of hard granite, twelve paces square, severed completely from the mountain by an interval (about four feet broad) all around and above it, and excavated into a chamber. The other contiguous and last monument has no passage behind or around. These chambers are said to have been the retreats of St. Chrysostom; but I could discover no inscription upon them, which might throw any light upon the subject. In the castle above, indeed, my young conductor told me there were not only inscriptions but sculptures; but my time would not permit me to ascend, and I had now only a momentary leisure to enjoy the beauty of the view; where was the town arranged all about me, the river winding at my feet and struggling under numerous water-wheels, and the whole scenery enriched by the last rays of the setting sun. The minarets of

many mosques (of which one near the river is a very fine building) break the sameness of the flat-tiled roofs.

The inhabitants of Amasia are distinguished for their urbanity and attention to strangers; and their women particularly are celebrated as the fairest and most engaging of Asia Minor. Of this I had but a single and chance opportunity to form a judgment: in riding through the streets, I saw an unveiled female, who was joking at the door of her house with a black slave girl, and who was more beautiful than any whom I had long seen; nor as I passed did she shrink from my observation, for our curiosity was equal. We had a lodging assigned to us in the dwelling of an opulent Turk, close on the banks of the river. He had three brothers who lived in three houses contiguous to his own, and who severally came to pay their respects to us. They were all fairer than any Turks or Asiatics whom I had ever seen. Their manners were peculiarly mild and agreeable, and they treated us with the greatest civility. They spoke in raptures of their own city, although none of them had ever seen any other place.

#### PERSIAN OPINIONS OF TURKEY.

In a short time after my arrival, the Persian envoy and his suite rejoined me at Constantinople. The splendour of the scenery, and the great novelty of every object about that city, did not seem to strike them with the surprise that I had expected. Few people are more sensible than they are to any thing that is new and extraordinary, and few more curious and inquisitive. I could therefore only attribute their apparent indifference to the downright jealousy which they entertain of the Turks. Often, when struck with the beauties of the very fine tracts of country which we were passing, I have attempted to make them join in my feelings of admiration, they merely yielded a cool assent; always endeavouring to lessen my ardour by saying, "What is the use of such country, if it be without order?" And they considered almost as a gross national insult any comparison between the arid unshaded mountains of Persia, and the splendid foliage and rich vegetation of the Turkish dominions. As, however, they were very keenly alive to the beauties of nature, and enjoyed much the shade of trees and the refreshing sound of running water; and as such spots recurred constantly during the course of

our journey, they could not restrain their expressions of delight, though they always added at the same time, "What a pity this charming country is in the hands of these people! If we had it, (and God grant we shall) what a paradise it would be."

I frequently visited the Mirza Abul Hassan\*, at Scutari. The windows of his apartment had a fine view of the great extent of Constantinople, the Seraglio point, the shipping in the harbour, the palaces of Dolma Baghehe, and part of the Sultan's fleet, (consisting of two three-deckers and five seventy-fours, at their anchorage,) and all the activity spread over the Bosphorus by the numerous vessels of all descriptions rowing about in every direction, altogether forming the most beautiful scene that an imagination the most fertile could picture to itself; and, contrasted in the strongest manner with the misery, dullness, and sterility, of Teheran and its surrounding scenery. Whenever I called his attention to it, he seemed to shrink from the observation: and if I talked of the Turkish fleet, he said, "who can look at any ships, after he has seen English ships?" Indeed, he was so little disposed to compliment the Turks, that, when the Caimakan, being desirous to inspire him with a grand idea of the naval force of the Sultan, sent a Turkish officer to conduct him near the fleet, the Persian replied, "I have seen English ships much finer than any thing that you can show me."

#### PREJUDICES OF PERSIANS.

From Constantinople we went to Smyrna, where we remained till we quitted Turkey. On the 7th September, 1809, the Mirza and his servants went on board the *Success*, Captain Ayscough, to proceed to England. The people of Smyrna gathered in crowds to see him. The yards were manned; and he was honoured with a salute of fifteen guns, which (as soon, at least, as it was over) gave him no little satisfaction.

He soon accommodated himself to the manner of a ship, sleeping in a cot, and eating with a knife and fork. He did not miss a single opportunity of informing himself on every thing which he saw on board; and whatever he learned, he carefully noted in a book. His attendants seldom complained, except

\* The late Persian Envoy in England. sometimes



sometimes of the badness of the water, the hardness of the biscuit, and the want of fruit. I was struck with their natural ignorance of relative distance: they had been ever accustomed to calculate distance by *menzils* or day's journies; and they were surprised to find it impossible to continue such reckoning. A world of water seemed to them incomprehensible; and one of them gravely said to me—"This is quite extraordinary; this country of your's is nothing but water!"

The Persians were particularly astonished that women and little boys went to sea. The Mirza, seeing some women on board the Success, exclaimed, "Is it possible! If I were to tell our women in Persia that there were women in ships, they would never believe me. To go from one town to another is considered a great undertaking amongst them; but here your women go from one end of the world to the other, and think nothing of it. If it were even known in my family that I was now in a ship, and on the great seas, there would be nothing but wailings and lamentations from morning to night."

Among the many things which struck the Persians as extraordinary on board the ship, was the business of signals. They looked very much inclined to believe that I was telling them untruths, when I said, that at two fursungs distance they might ask any questions from another ship, and receive an immediate answer: and that, when we should reach England, our arrival would be known in London in ten minutes, and every necessary order returned before we could get out of the ship. All these things the Mirza carefully noted down in his book, ever exclaiming, "God grant that all such things may take place in my country too!"

When we arrived at Malta, we were not permitted to land on account of the quarantine; a very mortifying prohibition to the Persians, who had no greater wish than to set foot once again on shore. I could make the Envoy, indeed, comprehend the nature of quarantine laws; but his people were not so tractable, and frequently suggested their fears to him, that he might not be allowed to land even in England. He spoke seriously to me:—

"It is well that I have already seen your countrymen, and know many of their regulations; for, if any other Persian had been in my place, he would have required instantly to return back to his

own country." They were much delighted with the exterior of Malta; and particularly with the quantity of shipping in the port. On the left of the harbour there is a very fine building begun by Buonaparte, intended as a hospital. They seemed mightily astonished that so superb a building should be the habitation of the sick.

Those, indeed, who have been accustomed to live under an arbitrary government, and to see acts of despotism committed every day, look with contempt, rather than with admiration, upon the establishments of a free and liberal government; and ridicule objects by which the promoter apparently and directly gains nothing.

We talked of female dress. I asked the Envoy what effect the visit of an European woman, dressed in her own way, would produce in Persia. He replied, that "if the King were to see her, he would probably order all his harem to adopt the costume, and that every other man would follow his example, and enforce a fashion, which is not only so much more beautiful, but so much less expensive than their own. Their women are clothed in brocade and gold cloth, which is soon spoilt; or, at least, which is always cast off, whenever they hear that a new cargo arrives from Russia."

I asked him if he had seen any handsome women in Constantinople: he replied, that he had seen none so beautiful as those of Persia. "They were fair, indeed, but they wanted that carnation on their cheeks, which is called the *numuck* or salt of beauty; and which is the second requisite of female perfection. The first is large black eyes, with brows very much arched." A tame antelope was then playing about the cabin, close to me, when the Mirza said, "Do your poets ever use the simile so constantly applied by ours, 'eyes like the stag?' The frequency of that image will prove the value we attach to the object."

I desired him to tell me the principal occupations of the women in the Harem. He complied: "They sew, embroider, and spin: they make their own clothes; and my wife even used to make mine: besides that, they superintend all the domestic concerns of the house; they keep an account of the daily expenses; distribute provisions to the servants; pay their wages; settle all disputes between them; manage the concerns of the stable;

ble; see that the horses have their corn; and, in short, have the care of all the disbursements of the house. The King's mother had more business than can be described. She had the controul of all her son's Harem, which might consist altogether of more than a thousand women: and you may well conceive the trouble which they could give." When I suggested the difficulty of a woman transacting so many occupations, without seeing any other man than her husband, and asked how she could settle any business but that of the Harem itself? and how she could succeed even in that without seeing the men-servants? He replied, that "in the households of Persia, there is always an officer called a Nazir, with whom the wife daily arranges all that relates to the male part of the establishment, to whom she pays the wages of the others; and who is accountable to her." As a necessary preparation for the duties which thus devolve upon them, the women of Persia learn to read and write: as children, they are sent to school with the boys, and, when too old to be permitted to go unveiled, their education is finished at home by female Mollahs, who attend them for the purpose. They do not, however, like European women, learn music and dancing: these arts are taught to slaves only, who practise them for the amusement of their owners: and the wives never sing or dance, except perhaps at the wedding of a brother or sister.

The King has this right over all the women of his realm, that they must appear unveiled before him.

#### DESTRUCTION OF THE ARABIAN PIRATES.

The strength of the Joasmees was very considerable. The ports in their possession contained, in the middle of the year 1809, sixty-three large vessels, and eight hundred and ten of smaller sizes; together manned by near nineteen thousand men. This force was increasing; the pirates, in a fleet of fifty-five ships, of various sizes, containing altogether five thousand men, had, after a fight of two days, taken the *Minerva*, and murdered almost all the crew: in the next month a fleet of seventy sail of vessels, (navigated severally by numbers rising from eighty to one hundred and fifty, and two hundred, men) were cruizing about the Gulph and threatening Bushire: and the chief of Ras al Khyma, whose harbour was almost the exclusive resort of the larger vessels, had dared to demand a tribute from the British government,

that their ships might navigate the Persian Gulph in safety. Our forbearance was now exhausted, and an expedition was sent from Bombay, under Captain Wainwright, and Lieutenant-colonel Smith, of his Majesty's sea and land forces, to attack the pirates in their ports. The first object was Ras al Khyma. The armament, after a short siege, carried the place by storm, destroyed all the naval equipments, and, sparing the smaller vessels, burnt the fifty large ships which the harbour contained. They proceeded to the ports of the Arab pirates on the Persian coast, and completed the destruction of all their means of annoyance. They then attacked Shinass, one of their harbours on the Indian ocean. The defence of this place was most heroical; and was conducted indeed for the Joasmees, as was subsequently learnt, by a favourite and confidential general of Saood Ibn Abdool Uzzeer, the chief of the Wahabees. When on the third day of the siege, the few survivors were called upon to surrender, they replied, that they preferred death to submission; and, when the towers were falling round them, they returned upon their assailants the hand-grenades and fire-balls before they could burst. Twice Lieutenant-colonel Smith ceased firing, to endeavour to spare the unavailing effusion of their blood; till, at length, when they were assured of being protected from the fury of the troops of our ally, the Imaum of Muscat, which had co-operated with us, they surrendered to the English.

#### SUBLIME ANSWER OF THE CHIEF OF THE WAHABEES.

The expedition then scoured all the coast a second time, to destroy any fragments of that pirate power, against which it was directed; and extirpated in every quarter all the means of annoyance which the Joasmees possessed. There was indeed another force of another tribe, which might eventually grow up into a formidable enemy; but this was distinctly under the protection of the Wahabee, who had invested its chief with the title of Sheik al Behr, or "Lord of the Sea;" and till it marked its hostility to us by joining in the attacks upon our commerce, it was judged expedient not to confound it in one indiscriminate warfare; but rather to open a communication with this particular chief, and through him to the Wahabee himself, advising the one to prohibit the piracies of his dependants, and requiring the other



other to respect the flag of England. In answer, the Wahabee observed, "The cause of the hostilities carrying on between me and the members of the faith, is their having turned away from the book of the Creator, and refused to submit to their own prophet, Mahomed. It is not therefore those of another sect, against whom I wage war, nor do I interfere in their hostile operations, nor assist them against any one; whilst, under the power of the Almighty, I have risen superior to all my enemies." \* \* \* "Under these circumstances, I have deemed it necessary to advise you that I shall not approach your shores, and have interdicted the followers of the Mahomedan faith and their vessels, from offering any molestation to your vessels: any of your merchants, therefore, who may appear in, or wish to come to, my ports, will be in security; and any person on my part who may repair to you, ought in like manner to be in safety." \* \* \* Be not therefore elated with the conflagration of a few vessels, for they are of no estimation in my opinion, in that of their owners, or of their country. IN TRUTH, WAR IS BITTER; AND A FOOL ONLY ENGAGES IN IT."\*

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\* Let the people of England learn wisdom from one whom they are led to consider as a semi-barbarian!—EDIT.

In one point, however, we differ with the Author, in calling Mr. BOWYER the most learned Printer of the last century, because we place his Biographer at least in the same rank, and think Mr. B. himself is indebted for much of his distinction to the merit of his Pupil and Partner. Perugino would have been forgotten but for his disciple Raphael. We lament our inability to extend our extracts; the work according so exactly with our taste, that we could have filled our Supplement as easily as a few pages, if we had not a paramount duty to perform to our various readers.]

THE TONSONS.

THE Tonsons were a race of booksellers who did honour to their profession, for integrity, and by their encouragement of authors. The first notice we have been able to obtain of them is, that Jacob Tonson was the son of Jacob, a barber-surgeon in Holborn; who died in 1668, bequeathing to his sons Richard and John, and to their three sisters, 100*l.* each, when they should attain the age of 21. Jacob was apprenticed, June 5, 1670, to Thomas Basset, bookseller; and, having been admitted a freeman of the Company of Stationers, Dec. 20, 1677, commenced business; as his brother Richard had done the year before. The first edition of "The Spanish Friar, 1681," was "printed for Richard and Jacob Tonson, at Gray's-Inn Gate, in Gray's-Inn-lane; and at the Judge's Head in Chancery-lane."

To the laudable industry of Mr. Malone the curious reader is indebted for the publication of several letters from Dryden to Jacob Tonson, and of one from Tonson to the Poet; which considerably illustrate the history of both. The first of these was in 1684, preparatory to the printing of the Second Volume of those "Miscellany Poems" which are equally known by the name of *Dryden* and of *Tonson*; and is written in terms of great familiarity, with thanks for "two melons." Tonson's letter is perfectly the *Tradesman's*—pleased with the translations of Ovid, which he had received for the Third Miscellany, but not with the price; having only 1446 lines for 50 guineas, when he expected to have had at the rate of 1518 lines for 40 guineas; adding that he had a better bargain with "Juvenal, which is reckoned not so easy to translate as Ovid." Most of the other letters relate to the translation of Virgil; and contain repeated acknowledgments of Tonson's kind attention. "I thank you heartily," he says,

says, "for the sherry; it was the best of the kind I ever drank."—The current coin was at that period wretchedly debased. In one letter Dryden says, "I expect forty pounds in good silver; not such as I had formerly. I am not obliged to take gold; neither will I; nor stay for it above four-and-twenty hours after it is due."—Some little bickerings occasionally passed between the author and his bookseller; but they do not seem to have produced any lasting ill-will on either side.—In 1698, when Dryden published his *Fables*, Tonson agreed to give him 268*l.* for 10,000 verses; and, to complete the full number of lines stipulated for, he gave the bookseller the *Epistle to his Cousin*, and the celebrated *Music Ode*.—"The conduct of traders in general in the 17th century," as Mr. Malone observes, "was less liberal, and their manners more rugged, than at present; and hence we find Dryden sometimes speaking of Tonson with a degree of asperity that confirms an anecdote communicated to Dr. Johnson by Dr. King, of Oxford; to whom Lord Bolingbroke related, 'that one day, when he visited Dryden, they heard, as they were conversing, another person entering the house. This,' said Dryden, 'is Tonson: you will take care not to depart before he goes away: for I have not completed the sheet which I promised him; and, if you leave me unprotected, I shall suffer all the rudeness to which his resentment can prompt his tongue.' On another occasion, Tonson having refused to advance him a sum of money for a work on which he was employed, he sent a second messenger to the bookseller, with a very satirical triplet; adding, 'Tell the dog, that he who wrote these lines, can write more.' These descriptive verses, which had the desired effect, by some means got abroad in manuscript; and, not long after Dryden's death, were inserted in 'Faction Displayed,' a satirical poem, supposed to have been written by William Shippen, which, from its virulent abuse of the opposite party, was extremely popular among the Tories."

The Kit-cat club, which consisted of the most distinguished wits and statesmen among the Whigs, was remarkable for the strictest zeal towards the House of Hanover. They met at a house in Shire-lane; and took their title from the name of *Christopher Cat*, a pastry-cook, who excelled in making mutton-pies, which

were regularly part of the entertainment—

"Immortal made, as *Kit-cat* by his pies."

Jacob Tonson, however plain in his appearance, of which the above satirical description may be supposed to have been a caricature, was certainly a worthy man, and was not only respected as an honest and opulent trader, but, after Dryden's death, lived in familiar intimacy with some of the most considerable persons of the early part of the last century. John Dunton says, "He was himself a very good judge of persons and authors; and, as there is nobody more competently qualified to give their opinion of another, so there is none who does it with more severe exactness, or with less partiality; for, to do Mr. Tonson justice, he speaks his mind upon all occasions, and will flatter nobody." He used to say, that "Dryden was jealous of rivals."

Speaking of Tonson's "Miscellany Poems," in a letter dated May 20, 1709, Mr. Pope says, "I shall be satisfied if I can lose my time agreeably this way, without losing my reputation. I can be content with a bare saving game, without being thought *an eminent hand* (with which *little Jacob* has graciously dignified his adventurers and volunteers in poetry). Jacob creates Poets, as Kings do Knights; not for their honour, but for their money. Certainly he ought to be esteemed a worker of miracles, who is grown rich by poetry." Mr. Wycherley, in reply, with an indecent allusion to Scripture, observes, "You will make *Jacob's ladder* raise you to immortality."—Again, in a letter to Steele, Pope says, "I should myself be much better pleased, if I were told, you called me your *little friend*, than if you complimented me with the title of a great genius, or an eminent hand, as Jacob does all his writers."—By his success in trade, Mr. Tonson had acquired a sufficient sum to purchase an estate near Ledbury, in Herefordshire. In the year 1703 he went to Holland, for the purpose of procuring paper and getting engravings made for the splendid edition of *Cæsar's Commentaries*, which he published, under the care of Dr. Clarke, in 1712: perhaps the most magnificent work that has been issued from the English press. Before he went abroad, he had acquired a villa at Barn-elms, in Surrey, about six miles from London; which he adorned with the portraits of the Kit-cat club, painted by Kneller, on canvas somewhat



somewhat larger than a three quarters, and less than a half, length: a size which has ever since been denominated a Kit-cat from this circumstance. The room where these portraits were originally intended to be hung (in which the club often dined), not being sufficiently lofty for half-length pictures, that circumstance is said to have been the occasion of a shorter canvas being used, which is now denominated a Kit-cat, and is sufficiently long to admit a hand. The canvas for a Kit-cat is 36 inches long, and 28 wide.—A splendid volume under the title of "The Kit-cat Club, done from the original Paintings of Sir Godfrey Kneller by Mr. Faber, sold by J. Tonson in the Strand, and T. Faber at the Golden Head in Bloomsbury-square," was published in 1735; containing an engraved title-page and dedication; and 43 portraits, beginning with Sir Godfrey Kneller, and ending with Mr. Tonson's; who is represented in a gown and cap, holding in his right hand a volume lettered "Paradise Lost." Faber began the plates, which are all dated in 1732; and the volume is dedicated to the Duke of Somerset; "to whose liberality the Collection of Prints owed its very being, in setting the example to the other members of the Kit-cat club of honouring Mr. Tonson with these portraits;" and who was "ever eminently distinguished by that noble principle, for the support of which that Association was known to have been formed, the love of their country and its constitutional liberties." It appears from the will of the younger Jacob Tonson, which was made August 16, and proved Dec. 6, 1735, that he was then, by the grant and assignment of his uncle, entitled to this Collection of Pictures, after his uncle's death; and that the testator had not long before erected a new room at Barn-elms, in which the Kit-cat portraits were then hung. In 1719 Mr. Tonson made an excursion to Paris, where he spent several months, and was fortunate enough to gain a considerable sum by adventuring in the Mississippi scheme. In consequence of his attachment to the Whigs, he obtained in 1719-20, probably by the patronage of the Duke of Newcastle and Secretary Cragge, a grant to himself and his nephew, Jacob Tonson, junior (who was the son of his elder brother, Richard), of the office of Stationer, Bookbinder, Bookseller, and Printer, to some of the principal public Boards and great Offices, for the term of forty years; and not long

MONTHLY MAG. No. 236.

afterwards (1722), he assigned and made over the whole benefit of this grant to the nephew; who, in 1733, obtained from Sir Robert Walpole, a farther grant of the same employment for forty years more, to commence at the expiration of the former term: a very lucrative appointment, which was enjoyed by the Tonson family, or their assigns, till the month of January 1800. From about the year 1720, the elder Tonson seems to have transferred his business to his nephew; and lived principally on his estate in Herefordshire, till 1736, when he died, probably about eighty years old. From his will, which was made Dec. 2, 1735, and proved April 9, 1736, it appears that he had estates in Gloucestershire and Herefordshire. On his death-bed he is reported to have said, "I wish I had the world to begin again;" and, having been asked—why he expressed such a wish, he replied, "because then I should have died worth a hundred thousand pounds; whereas now I die worth only eighty thousand pounds;" but the circumstances in which he died, and the situation of his family, render this anecdote extremely improbable, and worthy of little credit. Only four months before, his nephew had died; and even he, of whom perhaps this story was originally told, had no occasion to wish for rejuvenescence, to obtain the sum which is here stated as the completion of human felicity; for, according to the printed accounts of that period, he was, at the time of his death, worth an hundred thousand pounds. His will, which filled 27 pages, and was all written by himself, shows him not only to have abounded in wealth, but to have been a prudent, just, and worthy man. He is therefore very unlikely to have expressed any such wish as that above mentioned. After having devised his estates in Herefordshire, Gloucestershire, and Worcestershire, and bequeathed no less a sum than 34,000*l.* to his three daughters and his younger son Samuel, and disposed of his patent; he mentions his uncle, old Jacob Tonson, to whom he leaves fifty guineas for mourning; but, knowing his love of quiet and retirement, he says, he would not burthen him with the office of executor of his will. He, however, recommends his family to his uncle's care, and exhorts all his children to remember their duty to their superiors and their inferiors; tenderly adding—"And so God bless you all!" This is not the language of a man whose heart was inordinately set on gain.

It appears from his will, that he was a bookseller, bookbinder, and stationer, all which businesses were carried on in his house; and that he was also a printer, in partnership with John Watts. The elder Jacob probably also carried on all these several occupations. For what purpose then could the elder Tonson wish for any additional wealth? He had no children of his own; and the children of his nephew were all most amply provided for by their father's will. Seventeen days after the death of that nephew (Dec. 2, 1735), old Jacob Tonson made his will; in which he confirmed a settlement that he had made on him (probably at the time of his marriage), and appointed his great-nephew, Jacob Tonson, the eldest son of the former Jacob, his executor and residuary legatee. This must have been an immense accession to what he already had derived from his father; who devised all his estates in Herefordshire, Gloucestershire, and Worcestershire, in what is called strict settlement, to his sons, Jacob, Richard, and Samuel, successively; and the whole benefit of his patent between the two elder, whom he also made his residuary legatees.

Jacob Tonson, the third bookseller of the name (who is called by Dr. Johnson "the late amiable Mr. Tonson"), served the office of high sheriff for the county of Surrey in 1750; and in 1759 paid the customary fine for being excused serving the same important office for the city of London and county of Middlesex (his father and great-uncle having both paid the same fine in the year 1734). He carried on his trade, with great liberality, and credit to himself, for above thirty years, in the same shop which had been possessed by his father and great uncle, opposite Catharine-street in the Strand; but, some years before his death, removed to a new house on the other side of the way, near Catharine-street, where he died, without issue, March 31, 1767. And Mr. Steevens afterwards, in a Prefatory Advertisement to the edition of Shakespeare in 1778, honoured his memory with the following characteristic eulogium.

"To those who have advanced the reputation of our Poet, it has been endeavoured, by Dr. Johnson, in the foregoing preface, impartially to allot their dividend of fame; and it is with great regret that we now add to the catalogue, another, the consequence of whose death will perhaps affect, not only the works of Shakespeare, but of many other writers.

Soon after the first appearance of this edition, a disease, rapid in its progress, deprived the world of Mr. Jacob Tonson; a man, whose zeal for the improvement of English literature, and whose liberality to men of learning, gave him a just title to all the honours which men of learning can bestow. To suppose that a person employed in an extensive trade lived in a state of indifference to loss and gain, would be to conceive a character incredible and romantic; but it may be justly said of Mr. Tonson, that he had enlarged his mind beyond solicitude about petty losses, and refined it from the desire of unreasonable profit. He was willing to admit those with whom he contracted, to the just advantage of their own labours; and had never learned to consider the author as an under-agent to the bookseller. The wealth which he inherited or acquired, he enjoyed like a man conscious of the dignity of a profession subservient to learning. His domestic life was elegant, and his charity was liberal. His manners were soft, and his conversation delicate: nor is, perhaps, any quality in him more to be censured, than that reserve which confined his acquaintance to a small number, and made his example less useful, as it was less extensive. He was the last commercial name of a family which will be long remembered; and, if Horace thought it not improper to convey the *Sosii* to posterity; if rhetoric suffered no dishonour from Quintilian's dedication to Trypho; let it not be thought that we disgrace Shakespeare, by appending to his works the name of Tonson."

Though his younger brother, Richard, survived him a few years, he interfered but little with the concerns of the trade. By his father's will, the estate at Water-Oakley, in the parish of Bray, near Windsor, was directed to be sold, and the produce to be considered as part of his personal property; but, either by agreement with his family or by purchase, it came into the hands of the second son, Richard; who, though a partner with his elder brother, lived principally at Water-Oakley; where he was so much beloved and respected, that the electors of New Windsor almost compelled him to represent them in parliament; an honour which he enjoyed at the time of his death. In this delightful retreat, where his benevolence and hospitality are still recollected, he built a room, lighted at the top by a dome, and an anti-chamber for the reception of the celebrated *Kit-cat* portraits,



traits, which had descended to him on the death of brother Jacob. They were ranged on each side the room, in two rows, and in the following order:—Over the Chimney: the Duke of Newcastle and Henry, Earl of Lincoln, in one picture. In the First Row: 1. Charles Seymour, Duke of Somerset; 2. William Cavendish, Duke of Devonshire; 3. Charles Lenox, Duke of Richmond; 4. Charles Fitzroy, Duke of Grafton; 5. John, Duke of Montagu; 6. C. Sackville, Earl of Dorset; 7. Richard Lord Lumley; 8. Charles Howard, Earl of Carlisle; 9. Sir Richard Temple; 10. Thomas Hopkins, Esq.—The Door, first row continued: 11. William Walsh, Esq.; 12. Algernoon Capel, Earl of Essex; 13. James Earl of Berkeley; 14. John Vaughan, Earl of Carbery; 15. Charles Lord Cornwallis; 16. Charles Montagu, Earl of Halifax; 17. John Lord Somers; 18. Thomas Earl of Wharton; 19. Chas. Montague, Earl of Manchester; 20. Evelyn Pierpoint, Marquis of Dorchester.—Chimney, beginning of the second row; 21. Lionel Cranfield Sackville, Earl of Dorset; 22. Charles Lord Moun-  
hun; 23. Robert Walpole, Esq.; 24. Spencer Compton, Esq.; 25. Lieut. Gen. James Stanhope; 26. Hon. William Pulteney, Esq.; 27. John Dormer, Esq. 28. John Tidcomb, Esq.; 29. Abraham Stanyan, Esq.; 30. John Dryden, Esq.—Door, 2d row continued: 31. Sir Godfrey Kneller; 32. Jacob Tonson, senior; 33. Sir John Vanbrugh; 34. William Congreve, Esq.; 35. Joseph Addison, Esq.; 36. Sir Samuel Garth, M. D.; 37. Sir Richard Steele; 38. Arthur Maynwaring, Esq.; 39. George Stepney, Esq.; 40. Francis Lord Godolphin. The two portraits in one picture, over the chimney, make the number 42.—In the little anti-chamber, was a portrait of Lord Chief Justice Raymond.—Mr. Tonson did not long enjoy the improvement he had made in his house, and the ornaments he had added to it; being unexpectedly cut off, after a few days illness, by an inflammatory complaint in his bowels, to the regret of his friends, and the deep affliction of all his poor neighbours, the very year that his room was completed. The house was soon after sold; and became the seat of the Duke of Argyle; and is now in the possession of John Huddleston, Esq. who purchased it of Mr. Barker Church." The portraits became the property of William Baker, Esq. late M. P. for Herts; whose father (the late Sir William Baker, many years an alderman of the ward of Bassishaw,

in the city of London,) married the eldest daughter of the second Jacob Tonson. One of the younger daughters died unmarried: and the other, who married Mr. Lampriere, died without issue.

THOMAS HOLLIS.

Thomas Hollis, of Corscombe, in the county of Dorset, esq. was born in London, April 14, 1720. This nominal birthday Mr. Hollis ever afterwards, without regard to the change of style, continued to observe. His great-grandfather, Thomas, of Rotherham in Yorkshire, a whitesmith by trade, and Baptist by persuasion, settled in London during the civil wars, and died there in 1718, aged 84, leaving three sons, Thomas, Nathaniel, and John. Of these the eldest, Thomas, a considerable merchant, is chiefly memorable for his benefactions to New England, particularly to Harvard college in Cambridge (where he founded a professorship, scholarships, &c.) to the amount of near 5000*l.* in which his brothers were joint contributors, without any restriction in regard to religious sects. Thomas, the only son of Nathaniel, died in 1735 (three years before his father), leaving one son, the subject of this note, and of course the heir to his father, and also to his great-uncle Thomas, who died in 1730. His mother was the daughter of Mr. Scott, of Wolverhampton, in whose family Mr. Hollis was nurtured in his infancy. The above account will rectify a mistake which has prevailed, of his being a descendant of Denzil Lord Hilles, though his grandfather used to say, they were of one family, which separated in the time of Henry VIII. He was educated at the free-school of Newport in Shropshire, till he was about eight or nine years of age (probably), by a Mr. or a Dr. Lee; and afterwards at St. Alban's, by Mr. Wood. In his 13th or 14th year he was sent to Amsterdam, to learn the Dutch and French languages, writing, accompts, &c.; stayed there about fifteen months, and then returned to London to his father, with whom he continued till his death, in 1735. After this he was some years in the house of his cousin Timothy Hollis, esq. His guardian was Mr. John Hollister, then treasurer of Guy's Hospital; who, to give him a liberal education, suitable to the ample fortune he was to inherit, put him under the tuition of Professor Ward, whose picture, to preserve his memory, Mr. Hollis presented to the British Museum; and, in honour of his father and guardian, he caused to be inscribed

round a valuable diamond ring, *Mnemonon Patris Tutorisque*. From Dr. Jeremiah Hunt, Dr. Foster, and other eminent persons, he imbibed that ardent love of liberty, and freedom of sentiment, which strongly marked his character. He professed himself a Dissenter. In 1739-40 he went to chambers in Lincoln's-Inn, being admitted as a law-student; but does not appear to have studied the law as a profession, though he resided there till July 19, 1748, when he set out on his travels for the first time, and passed through Holland, Austrian and French Netherlands, part of France, Switzerland, Savoy, and part of Italy, and returned through Provence, Brittany, &c. to Paris. His fellow traveller was Thomas Brand, esq. of the Hyde, in Essex, his particular friend and future heir. His second tour, which commenced July 16, 1750, was through Holland to Embden, Bremen, Hamburg, the principal cities on the north and east side of Germany, the rest of Italy, Sicily and Malta, Lorraine, &c. The journals of both his tours are preserved, and would be a valuable acquisition to the public. On his return home, finding he could not obtain a seat in parliament in the disinterested manner he wished, without the smallest appearance of bribery, he began his collection of books and medals, "for the purpose of illustrating and upholding liberty, preserving the memory of its champions, to render tyranny and its abettors odious, to extend science and art, to keep alive the honour and estimation of their patrons and protectors, and to make the whole as useful as possible; abhorring all monopoly; and, if such should be the fitness of things, to propagate the same benevolent spirit to posterity." Among Mr. Hollis's noble benefactions to foreign libraries, none is more remarkable than that of two large collections of valuable books to the public library of Berne, which were presented anonymously, as by "an Englishman, a lover of liberty, his country, and its excellent constitution, as restored at the happy Revolution." Switzerland, Geneva, Venice, Leyden, Sweden, Russia, &c. shared his favours. His benefactions to Harvard college commenced in 1758, and were continued every succeeding year, to the amount in all of 1400l. Dr. Jonathan Mayhew, pastor of the West-church in Boston, was his confidential friend and correspondent, and partook largely of his esteem and beneficence. But his liberality to individuals, as well

as to public societies, cannot here be specified. Mr. Hollis purchased at Mr. Charles Stanhope's sale, June 3, 1760, an original of Milton when a boy, painted by Cornelius Jansen. A fire happening at his lodgings in Bedford-street, Jan. 23, 1761, he calmly walked out, taking the picture only in his hand. The fire, however, was happily got under without any loss. A new edition of Toland's Life of Milton was published under his care and direction, in 1761. He presented, Oct. 29, 1761, an original portrait of Sir Isaac Newton, painted by Zeeman, 1726, to Trinity College, Cambridge. All the Tracts that were published against the Jesuits he collected in 1762, and sent to the public library of Zurich, having been slighted, as he thought, by the Curators of the British Museum. In April, 1763, Mr. Hollis gave the public a new and accurate edition of Algernon Sydney's Discourses on Government, on which the pains and expense he bestowed are almost incredible. His patronising this edition, and other works of the same kind, procured him, and no wonder, the name and reputation of a Republican. "Roma Antica," by the Abbate Venuti, though a posthumous work, owed its birth to Mr. Hollis. In 1763 his friend Count Algarotti published his "Saggio sopra l'Accademia de Francia che è in Roma," with a dedication to Mr. Hollis, to his great surprize, as, when he could, he always declined such compliments. The noble library, philosophical apparatus, &c. of Harvard college, being consumed by fire, Jan. 24, 1764, Mr. Hollis immediately subscribed 200l. towards repairing the loss. In this year Mr. Locke's two Treatises on Government, and in the next his Letters on Toleration, were published separately, under the auspices of Mr. Hollis. In June he presented some Egyptian Antiquities, anonymously to Count Caylus at Paris. Dr. Wallis's Latin Grammar of the English Tongue was reprinted at Mr. Hollis's desire, to promote the knowledge of our language among foreigners. The elegant preface prefixed was written by Mr. Bowyer, who was ever desirous of forwarding Mr. Hollis's public-spirited intentions. A fine collection of books, intended by Mr. Hollis for Harvard college, being burnt, with his bookbinder's house, June 6, he immediately began collecting "a finer parcel." One of his presents this year being consigned to the public library, "if any," at Bermuda; on Dr. Mayhew's replying that he believed



ferred there was none, the Biographers of Mr. Hollis add, "Though Bp. Berkeley's project of establishing and endowing a college at Bermuda miscarried, yet, one would think, he did not bring back the collection of books he intended for that foundation." He certainly did not, but it does not appear that he ever was at Bermuda, or got nearer to it than Newport in Rhode Island. There he resided, and there he left his books. A second magnificent present of books was sent by our patriot to Berne this year. His expenses in books, virtù, presents, charity, &c. amounted in 1764 to about 300*l.* and were seldom much less. In this year he sent to Sydney College, Cambridge, where Cromwell was educated, an original portrait of him by Cooper, since etched by P. S. Lambourne and J. Bretherton.—Dr. Mayhew died of a nervous fever, July 9, aged 49, "overplied," as Mr. Hollis expresses it, in Miltonic phrase, "by public energies." For a drawing of him, by Cipriani, from a picture at Boston, Mr. Hollis paid 30 guineas. Dr. Andrew Elliot succeeded to his correspondence. In 1767 Mr. Hollis's projected re-publications of Andrew Marvell's Works, and of Milton's Prose Works, both proved abortive. For a frontispiece to the latter, Cipriani had drawn and etched Milton victorious over Salmasius. In August 1770, Mr. Hollis carried into execution a plan, which he had formed five years before, of retiring into Dorsetshire; and of his situation there he gives the following account, from Corscombe, Sept. 24: "Retreat is now become more and more acceptable to me. Where I shall dwell afterwards precisely, I do not know at present; but as near to this place as may be. It is called Urles, or Urles-farm; and is a most healthy and, I think, beautiful spot; the very earth itself is sweet beyond a nosegay: but the house is bad, and a very old farm-house. I thank God, I am well; but I feel, in several ways, the effects of my late long most rigid plan: I rise from six to seven, and to bed from eleven to twelve; and the whole day, each to the other, passes in such a variety of transactions, some not personal and of scope, that I am often surprised at the recollection of them. That of which I am most chary is my time; and people, knowing the streightness of my apartment, and that I mean well under certain singularities, are cautious enough, in general, not to break in upon and consume it. The idea of singularity, by

way of shield, I try by all means to hold out." Early in the afternoon of New Year's-day, 1774, Mr. Hollis was in a field, at some distance from his place of residence at Corscombe, attended by only one workman, who was receiving his directions concerning a tree which had been lately felled. On a sudden, he put one of his fingers to his forehead, saying, "Richard, I believe the weather is going to change; I am extremely giddy." These words were scarcely off his lips, when he fell on his left side. The man sprang to his assistance, and, raising him up, administered what little relief he could. He was still sufficiently himself to say, "Lord have mercy upon me; Lord have mercy upon me; receive my soul;" which were the last words he was able to pronounce. His lips moved afterwards, but no sound was formed, and he expired presently after. The following quaint character of this extraordinary man appeared in one of the public prints some years before his death, July 5, 1770: "Thomas Hollis is a man possessed of a large fortune; above the half of which he devotes to charities, to the encouragement of genius, and to the support and defence of liberty. His studious hours are devoted to the search of noble authors hidden by the rust of time; and to do their virtues justice, by brightening their actions for the review of the public. Wherever he meets the man of letters, he is sure to assist him; and were I to describe in paint this illustrious citizen of the world, I would depict him leading by the hands Genius and distressed Virtue to the Temple of Reward." Mr. Hollis, in order to preserve the memory of those heroes and patriots for whom he had a veneration, called many of the farms and fields in his estate at Corscombe by their names; and by these names they are still distinguished. In the middle of one of these fields, not far from his house, he ordered his corpse to be deposited, in a grave ten feet deep, and that the field should be immediately ploughed over, that no trace of his burial-place might remain. In the testamentary disposition of his fortune, he shewed himself as much superior to common connexions as he affected to be through life; for, without the least regard to his natural relations, he bequeathed all his real, and the residue of his personal, estate, to his dear friend and fellow-traveller, Thomas Brand, esq. of The Hyde, in Essex, who took the name and arms of Hollis, and whose first

first application of his liberality was to solicit a seat in Parliament.—To the books which Mr. Hollis published, or procured to be published, before mentioned, may be added the following: “Nedham’s Excellence of a Free State;” “Neville’s Plato Redivivus” (a republication of Mr. Spence’s edition); “Neville’s Parliament of Ladies;” and “Isle of Pines.”

MR. JENNENS, OF GOPSAL.

Charles Jennens, esq. of Gopsal, in Leicestershire; for whom Mr. Bowyer printed afterwards, on the model of his *Lear*, the Tragedies of “*Hamlet*,” 1772; “*Othello*” and “*Macbeth*,” 1773. He would have proceeded further, but death prevented him. The Tragedy of “*Julius Cæsar*,” which was in his life-time put to the press, was published in 1774. He had a very noble library, and a large collection of pictures, both in Great Ormond-street and at Gopsal, described in “*London and its Environs*,” vol. v. p. 76—97; and in the *Connoisseur*, 8vo.; and his house at Gopsal, in Young’s *Tour*.

In his youth he was so remarkable for the number of his servants, the splendour of his equipages, and the profusion of his table, that, from his excess of pomp, he acquired the title of Solyman the Magnificent. He is said to have composed the words for some of Handel’s Oratorios, and particularly those for “*The Messiah*,” an easy task, as it is only a selection from Scripture verses. Not long before his death, he imprudently thrust his head into a nest of hornets, by an edition of Shakespeare, which he began, by publishing “*King Lear*,” in 8vo. The chief error of Mr. Jennens’s life consisted in his perpetual association with a set of men every way inferior to himself. By these means he lost all opportunities of improvement, but gained what he preferred to the highest gratifications of wisdom—flattery in excess. He generally took care to patronise such tradesmen and such artists, as few other persons would employ. Hence his shelves were crowded with the lumber of Russel’s needy shop, and his walls discoloured by the refuse of Hayman’s miserable pencil.

The obstinacy of Mr. Jennens was equal to his vanity. What he had once asserted, though manifestly false, he would always maintain. Being in possession of a portrait by Cornelius Jansen, he advertised it as the head of Shakespeare; and, though it was found to be dated in 1610, before Jansen was in England, our

critic not only disdained to retract his first position, but wrote letters in the newspapers to compliment himself on the ownership of such an undoubted original of his favourite Bard. So enamoured (as has been before observed) was our *Magnifico* of pomp, that, if his transit were only from Great Ormond-street, Bloomsbury, where he resided, to Mr. Bowyer’s, in Red Lion-passage, Fleet-street, he always travelled with four horses, and sometimes with as many servants behind his carriage. In his progress up the paved court, a footman usually preceded him, to kick oyster-shells and other impediments out of his way. He changed his publishers more than once, having persuaded himself that the ill success of his projected edition of our great dramatic poet, was in some measure owing to their machinations, in conjunction with those of the booksellers. To his first printer, Mr. Richardson, as often as he disappointed him of a proof, he would display all the insolence of conscious wealth; and on his domestics he occasionally poured out a turbulence of rage that was not over-delicate in its choice of expressions. The fate of his critical undertakings may convey a useful lesson to those who commence authors in their dotage. It may likewise teach the ‘golden fool’ (as Shakespeare calls the man of greater opulence than learning) that, though the praise of a few sycophants is an easy purchase, the world at large will never sell its approbation, were there, as Jugurtha said, any merchant rich enough to buy it. Let us, however, do justice to Mr. Jennens’s merits where we are lucky enough to find them. He was profusely liberal to those who, in his opinion, deserved liberality. The indigent nonjuror and nonconformist never solicited relief in vain. At his country seat, as well as at his house in town, he chiefly lived in intimacy with these discontented members of the commonwealth, and to a lower order of the same beings his munificence was in general confined.

This worthy gentleman, let me add, was as benevolent as he was rich. The establishment of his household, both in town and country, were on a scale of hospitable magnificence. He was, from education and principle, a nonjuror; and many worthy men of the same turn of mind, were fed and protected by his bounty. His writing the unfortunate Preface to *Lear*, however, was literally “thrusting himself into a nest of hornets.”



nets." Among these was Mr. Steevens,\* who played off his artillery against Mr. Jennens, both in the Reviews and Newspapers. He died November 20, 1773; and was buried on the 27th, in the family vault at Nether Whitacre, in the county of Warwick, where his monument is thus inscribed:

"Non omnis moriar."

"Here lie interred the remains of Charles Jennens, esq. of Gopsal, in the county of Leicester, who died November 20, 1773, aged 75; the last male heir, in a direct line, of an antient and most respectable family; a gentleman of sound piety, and strict adherence to the principles and practice of the Christian faith. He was learned, and an admirer of learned men; fond of the arts, and a great encourager of them among the professors; of a liberal nature; very charitable in his life time, and in his bequests he shewed the same disposition of benevolence. He was never married; having, therefore, no children of his own, he endeavoured to become as general a parent and benefactor to mankind as possible. By his will, he provided for his relations, remembered his friends, and distributed amply to those charities which are most beneficial to society. For the propagation of the Gospel abroad, he bequeathed 500*l.* to six hospitals in London, 500*l.* each; to two others, each 200*l.*; to the widows of clergymen in Leicestershire, 200*l.*; for lectures on the Catechism, 1000*l.*; to schools round Gopsal, 1000*l.*; and 200*l.* to the poor of adjacent townships. And to the parish of Nether Whitacre, he left ample marks of his bounty; for, having given in his life-time the great tithes, a glebe to the curacy, and 100*l.* towards rebuilding the church, he bequeathed, on his death, to the poor, 100*l.*; and endowed a school for the instruction of their children. This token of gratitude was placed here, by his nephew and executors, 1775."

#### THE STATIONERS' COMPANY.

It appears from the most authentic records, that the Company of "Stationers, or Text-writers, who wrote and sold all sorts of books then in use; namely, A. B. C. with the Pater-noster, Ave, Creede, Grace, &c." to large portions of the Bible, even to the whole Bible itself, dwelt in and about Paternoster-row. Hence we have, in that neighbourhood, Creed lane, Amen-corner, Ave-Maria-lane, &c. all places named after some Scripture allusion.

"There dwelled also turners of beads, and they were called Paternoster-makers;

\* This malignant man was, it seems, allowed to write in the Monthly and other anonymous Reviews.—EDIT.

as I read in a Record of one Robert Nikke, Paternoster-maker and Citizen in the reign of Henry the Fourth."

The Company of Stationers is of great antiquity. By the authority of the Lord Mayor and Court of Aldermen, they were formed into a Guild, or Fraternity, in the year 1403, the fourth year of King Henry IV.; and had then ordinances made for the good government of their fellowship.

Thus constituted, they regularly assembled, under the government of a master and two wardens. The first hall was in Milk-street; but, notwithstanding all the endeavours that have been made, no privilege or charter has yet been discovered, under which they acted as a corporate body.

#### EARLY PRINTERS.

Some of the earliest printers, however, were not freemen of the company; nor does it appear that any book was printed in this kingdom till 1464, when William Caxton (citizen and mercer) opened a shop at the Sun, in Fleet-street.

Wynken de Worde, the successor of Caxton, was born in Lorrain. He settled first in Westminster, and afterwards in Fleet-street, in the house which had been Caxton's. He was of the brotherhood of our lady of Assumption; and was at first a citizen and leather-seller: but in his last Will, June 5, 1545, he calls himself "citizen and stationer;" and directs to be buried in St. Bride's church.

William Faques, printer to King Henry VII. in 1504, lived within St. Helen's. He died in 1511.

Richard Finson, a native of Normandy, who was also styled printer to King Henry VII., lived first at the George, in St. Clement's parish; afterwards near St. Dunstan's, where he died before 1529.

Julian Notary, in 1512, lived in St. Paul's Church-yard, near the West door, by my Lord of London's Palace, at the sign of the Three Kings.

Henry Pepwell, citizen and stationer, was a bookseller only, at the sign of the Trinity, in St. Paul's Church-yard; where he sold foreign books for merchants and others. He had a wife, Ursula, and children; and a servant, Michael Lobley, a printer. His earliest book was in 1502. By his Will, dated September 11, 1559, he was to be buried near the altar of St. Faith's; and he gave a printed mass book, value five shillings, to the parish of Bermondsey, where he was born.

John Skot, in 1521, lived without Newgate,

Newgate, in St. Pulcher's parish; in 1534, in St. Paul's Church-yard; and some time in George-alley, Bishopsgate.

Thomas Godfray lived at Temple Bar in 1510; and printed Chaucer's works in 1532. He printed also a treatise, written by St. Germain, in the time of King Henry VIII. concerning Constitutions Provincial and Legatine.

John Rastall, citizen and printer, at the Mermaid, against Powl's-gate, died in 1536.

Robert Copland, stationer, printer, bookseller, author, and translator, lived at the Rose-garland in Fleet-street in 1515; and died about 1547.

#### PUBLIC DINNER IN 1557.

The expense of the first public dinner at Stationers' Hall, in 1557, is also thus preserved:

The charges of our denner as followeth; that is to saye,

	£.	s.	d.
Item, payd for 13 dosyn of breade	0	18	0
Item, payd for a barrell of stronge here	0	9	0
Item, payd for a barrel of dubble here	0	5	4
Item, payd for a stande of ale	0	3	0
Item, payd for 20 galons of wyne	1	0	0
Item, payd for 11 galons of Frenshe wyne	0	11	0
Item, payd for 37lb. of beffe	0	4	7
Item, payd for 4 loynes of vele	0	4	8
Item, payd for a quarter of vele	0	2	0
Item, payd for 11 neckes of motton	0	6	6
Item, payd for 2 loynes of motton	0	2	0
Item, payd for 9 mary-bones	0	2	4
Item, payd for 25lb. of suette	0	4	2
Item, payd for 38 punde of butter	0	9	8
Item, payd for 2 freshe samons	1	3	2
Item, payd for 4 dosyn of chekyns	1	0	1
Item, payd for 3 bushells 3 peckes of flowre	0	17	4
Item, payd for 20 punde of cherys	0	3	4
Item, payd for 20 capons of grayse	2	13	4
Item, payd for 20 capons to boyle	1	6	8
Item, three capons of grese	0	9	0
Item, payd for 13 gese	1	4	0
Item, payd for 3 gese	0	4	6
Item, payd for 3 dosyn of rabbetts	0	10	6
Item, payd for 6 rabbetts	0	1	10
Item, payd for 2 galons of creme	0	2	8
Item, payd for bakynge of 20 pastyes of venyson	0	1	3
Item, payd for bakynge of 16 chekyn pyes	0	1	4
Item, payd for salte	0	1	0
Item, payd for venygar	0	1	0
Item, payd for vergis	0	1	1
Item, payd for musterde	0	0	4
Item, payd for gese buryes	0	0	10
Item, payd for a baskett	0	0	3
Item, payd for 10 dosyn of trenchers	0	1	9
Item, three dosyn of stone crusys	0	3	0

	£.	s.	d.
Item, payd for tappes	0	0	1
Item, payd for a pottie pycher	0	0	2
Item, payd for 2 stone potts	0	0	2
Item, payd for pack thryde	0	0	1
Item, payd for a hundreth of faggots	0	4	4
Item, payd halfe a thousand of bel-lets	0	4	4
Item, payd for 12 sacks of coles	0	7	6
Item, payd for flowres and bowes	0	1	3
Item, payd for garlands	0	1	0
Item, payd for the carver	0	2	0
Item, payd to the minstrelles	0	10	0
Item, payd to the buttlers	0	6	8
Item, payd to the coke	1	3	4
Item, payd to the under-cokes to drink	0	0	3
Item, payd to the water berer	0	3	10
Item, for 3 porters that carried over meate	0	0	6
Item, payd to the smythe	0	0	2
Item, payd for the hyre of three garneshe of vessell	0	2	0
Item, payd for a hundredth and 24 eggs	0	4	0
Item, payd for 2 strayners	0	0	8

#### The spyse as folowthe:

Item, payd for 2lb. and a quarter of pepper	0	6	0
Item, payd for a quarte of ponde cloves	0	1	4
Item, payd for 4 ponde of darts	0	4	0
Item, payd for 5 punde of currans	0	1	3
Item, payd for 24 ponde of prunys	0	3	8
Item, payd for safferon	0	0	9
Item, payd for synimon and gynger	0	3	8
Item, payd for a ponde of greate reasons	0	0	2
Item, payd for 10lb. of curse suger	0	8	4
Item, payd for 8lb. of whyte sugar	0	8	0
Item, payd for learge mayse	0	1	8
Item, payd for small mayse	0	1	3
Item, payd for a punde of besketts and carywayes	0	1	6
Item, a rewarde for bryngynge of a syde of venyson	0	0	9
Item, payd for p'scan'ce	0	0	8
Item, payd for wafers	0	5	0
Item, payd for epycrys 4 galons	1	0	8

#### STATIONERS' HALL.

In or about the year 1611, the Company thought proper to remove from their old Hall to the situation they now occupy; and on the 11th of April in that year, the purchase of Bergavenny House was ordered to be paid for from the stock of the partners in the privilege. That house is thus described:

"At the north end of Ave Mary-lane, is one great house, builded of stone and timber, of old time pertaining to John Duke of Britaine, Earle of Richmond, as appeareth by the records of Edward the Second. Since that, it was called *Pembroke Inne*, ncere unto Ludgate, as belonging



belonging to the Earles of Pembroke in the times of Richard the Second, the eighteenth yeere, and of Henry the Sixt, in the fourteenth yeere. It was afterwards called *Aburgavenny-house*, and belonged to Henry late Lord of *Aburgavenny*. But the worshipfull Company of Stationers have since that purchased it, and made it the Hall for the meeting of their Societie, converting the stoneworke into a new faire frame of timber, and applying it to such serviceable use, as themselves have thought convenient for the amending it in some particulars in which it had been found defective."

## ON THE FIRST POLYGLOTTS.

The first Polyglott work was printed at Genoa, in 1516, by Peter Paul Porrus, who undertook to print the Pentaglott Psalter of Augustin Justinian, Bishop of Nebo. It was in Hebrew, Arabic, Chaldaic, and Greek, with the Latin Versions, Glosses, and Scholia, which last made the eighth column, in folio. The Arabic was the first that ever was printed: and this the first piece of the Bible that ever appeared in so many languages.

In 1518, John Potken published the Psalter, in Hebrew, Greek, Latin, and Æthiopic, [or Chaldaic, as he, with some others, called it,] at Cologne: but the name of the Printer is no-where to be found throughout the book. It has no Preface properly so called: but, from an Address of Potken to the studious reader, which is printed on the last page of the Psalter, we are informed, that, while his earnest zeal for Christianity, and for the Roman See, made him extremely desirous of learning foreign languages, especially what he calls the Chaldee, for which he was destitute of any proper master; some Æthiopian Fryars happened to be at Rome (as he expresses it) *peregrinationis causâ*, to whom he eagerly applied; and, that from his intercourse with them, he had acquired such a knowledge of their language, as to make him believe he might undertake an edition of the Æthiopic Psalter; which was actually published at Rome nearly five years before the date of his Polyglott performance. At the end of the above-mentioned address, he promised to perform something in the Arabic, if he should meet with sufficient encouragement.

The famous Bible of Cardinal Ximenes, commonly called the Complutensian, consists of six large folio volumes; having the Hebrew, Latin, and Greek, in three distinct columns, and the Chaldee paraphrase, with a Latin interpretation, at

bottom of the page, the margin being filled with the Hebrew and Chaldee radicals. It was begun in 1502, finished in 1517, but not published till 1522. A more particular account of it may be seen in Le Long, in Maittaire, and in De Bure; and an essay expressly on the subject by Mr. De Missy.

In 1546 appeared, at Constantinople, "*Pentateuchus Hebræo-Chaldæo-Persico-Arabicus*," in three columns; the Hebrew text in the middle: on the right-hand the Persic version of R. Jacob fil. Joseph; and on the left the Chaldee paraphrase of Onkelos: at the top is the Arabic paraphrase of Saadias, and at the bottom the commentary of Rasi. The whole is printed in Hebrew characters, with points, the middle column on a larger size than the others. At the end of Genesis appears, "*Absolutus est liber Geneseos in domo Eliezeris Berab Gerson Soncinatis*."

In 1547 was published, from the same press, "*Pentateuchus Hebraicus, Hispanicus, & Barbaro-Græcus*." This edition was also printed in three columns: the Hebrew Text in the middle; the old Spanish version on the right hand; and, on the left, the modern Greek, as used by the Caraites at Constantinople, who do not understand Hebrew. The Spanish is designed for the Refugee Spanish Jews. At the head and bottom of the pages are the Targum and the Commentary, as in the former editions.

The Royal or Spanish Polyglott was printed at Antwerp, by Christopher Plantinus, 1569—1572, by authority of Philip II. King of Spain, in Hebrew, Greek, Latin, and Chaldee, under the direction of Arias Montanus, in eight volumes, folio; containing, besides the whole of the Complutensian edition, a Chaldee paraphrase on part of the Old Testament, which Cardinal Ximenes had deposited in the theological library at Complutum, having particular reasons for not publishing it. The New Testament had the Syriac version, and the Latin translation of Santes Pagninus as reformed by Arias Montanus. This work was also enriched with various Grammars and Dictionaries of the several languages it consists of.

In 1586 a Polyglott Bible was published at Heidelberg, in two volumes, folio; printed in four columns, Hebrew, Greek, and two Latin versions, viz. St. Jerom's and those of Pagninus; with the notes of Vatablus; and in the margin are the idioms, and the radices of all

the difficult words. Two other dates have been seen to this edition, viz. 1599 and 1616: but Le Long, after an attentive comparison, declares them to be only different copies of the same impression; but that some of them have the Greek Testament, with the addition of the Latin version of Arias Montanus.

In 1596, Jacobus Lucius printed an edition, in Greek, Latin, and German, at Hamburgh, in four volumes, folio, "Studio Davidis Wolderi;" the Greek from the Venice edition of 1518; the Latin versions those of St. Jerom and Pagninus.

In 1599, Elias Hutterus published one at Noremberg, in six languages; four of them, the Hebrew, Chaldee, Greek, and Latin, printed from the Antwerp edition: the fifth was the German version of Luther; and the sixth the Slavonic version of Wittemberg. The Bible was never completed, and goes no farther than the book of Ruth.

The next work of this kind was, "Biblia Sacra Polyglotta, studio Guy Michaelis Le Jay. Parisiis, apud Antonium Vitray, 1628, & ann. seqq. ad 1645," in ten volumes, very large folio. This edition, which is extremely magnificent, contains all that is in those of Ximenes and Plantinus, with the addition of the Syriac and Arabic version.

This was soon followed by "Biblia Sacra Polyglotta, complectentia textus originales, Hebraic. Chaldaic. and Græc. Pentateuchum Samaritanum, & Versiones Antiquas, cum apparatu, appendicibus & annotationibus; studio & operâ Briani Walton. Londini 1657, & ann. seqq." in four volumes. To which was added, "Lexicon Heptaglotton, Hebraicum, Chaldaicum, Syriacum, Samaritanum, Æthiopicum, Arabicum, & Persicum, digestum & evulgatum ab Edmundo Castello, 1686," in two volumes more. This may properly be called a new edition of Le Jay, with improvements; no pains having been spared in making it as perfect as possible: the whole was revised with great care, and accurately corrected; and it is justly considered as the most useful of all the Polyglotts, though Le Jay's is the handsomest. Dr. Walton's edition was supposed by Mr. Palmer to have been printed from sheets surreptitiously obtained from the press at Paris; and to have been published with improvements so soon after, as to reduce M. Le Jay almost to want, after having expended above 5000*l.* sterling to complete his

work. But Mr. Palmer mistook the date of Le Jay's Polyglott (which he makes to be 1657), and then formed his conclusion of the sheets being sent into England from Paris; and met with a correspondent, it seems, that encouraged his error. Le Jay's Polyglott was published, in ten volumes, MDCXLV: the English Polyglott, in six volumes, not till MDCLVII, twelve years after the other. Under a fine head of Dr. Walton, engraved by Lombart, and prefixed to his edition of the Polyglott, we are told it was begun only in MDCLIII.—It is said indeed that the English put out proposals for a cheaper and better edition, soon after Le Jay's was published, which might, in some measure, hinder the sale of it. But other causes concurred. The enormous size of the book rendered it inconvenient for use: and the price deterred purchasers. And farther, the refusal of Le Jay to publish it under Richelieu's name, though that Minister, after the example of Cardinal Ximenes, had offered to print it at his own expense, damped the sale.—The English Polyglott, in return, made but little way in France. A large-paper copy was sold, in 1728, in the library of Colbert, the six volumes bound in fourteen. Castell's Lexicon, that went along with this set, was on a smaller-sized paper. The same copy was again sold to M. D. Selle, and formed afterwards a part of the curious collection of the Count De Lauragais.

#### NEWSPAPERS BEFORE THE RESTORATION.

The list here given, by the kind co-operation of my good friend the Rev. Samuel Ayscough, (whose attentive investigation has added more than 100 articles) contains a considerable number which had escaped the notice of Mr. Chalmers: and, being continued to a later period from a valuable collection of newspapers in my own possession, may now be considered as tolerably complete.

The English Mercurie	1588
Mercurij Gallo-Belgici: sive rerum in Galliâ et Belgio potissimum: Hispaniâ quoque, Italiâ Angliâ, Germaniâ, Poloniâ, vicinisque locis, ab anno 1588, ad Martium anni 1594, gestarum, Nuncii	
Newes from Spain, 12 pages, small 4to.	1611
Newes out of Germany	1612
Good Newes from Florence	1614
Newes from Mamora	1614
Newes from Gulick and Cleve	1615
Newes from Italy	1618
Vox Populi, or Newes from Spain	1620
Courant,	



Courant, or Weekly Newes from Foreign Parts; a half sheet, in the Black letter, 4to. out of High Dutch, printed for Nath. Butter, Oct. 9	1621	Mercurius Rusticus, the first Week, May 20	1643
The certain Newes of this present Week, Aug. 23	1622	The Parliament's Scout's Discovery, No. 1, June 9—16	1643
Imperial and Spanish Newes, printed by Mercurius Britannicus, Feb.	1625-6	A Weekly Account, No. 1, July 3—10	1643
The German Intelligencer, half-yearly	1630	Wednesday's Mercury, No. 1, July 19	1643
The Swedish Intelligencer, half-yearly, Jan. 9	1631	Mercurius Britannicus, No. 1, Aug. 16—22	1643
The Continuation of the Weekly News, No. 49, in 14 pages, printed for Nath. Butter	1632	The Scotch Intelligencer; or, the Weekly News from Scotland and the Court, No. 1. Aug. 30—Sept. 7	1643
The Weekly Account	1634	The True Informer, No. 1, Sept. 23—30	1643
Diurnal of Occurrences in Parliament, Nov. 3	1640	The Scottish Mercury, No. 1, Oct. 5	1643
The English Post	1641	New Christian Uses upon the Weekly true Passages and Proceedings, &c. No. 1, Oct. 7	1643
Warranted Tidings from Ireland	1641	The Scotch Dove, No. 1, Sept. 30—Oct. 20	1643
Ireland's true Diurnal, Jan. 11—Feb. 3	1641-2	The Welch Mercury, No. 1, Oct. 21—28	1643
Occurrences from Ireland, No. 3, April 22	1642	Mercurius Cambro-Britannicus; British Mercury, or Welch Diurnal, No. 1, Oct. 23—30	1643
A speedy Post, with more News from Hull	1642	The compleat Intelligencer and Resolver, No. 1, Oct. 27—Nov. 2	1643
The Heads of all the Proceedings of both Houses of Parliament	1642	Informator Rusticus, No. 1, Nov. 3	1643
A Continuation of the Weekly Occurrences in Parliament, May 16—23; as also other Occurrences upon Saturday May 20	1642	Remarkable Passages, No. 1, Nov. 8	1643
A perfect Diurnal of the Passages in Parliament, No. 4, June 13—20	1642	Mercurius Urbanus, No. 2, Nov. 9	1643
Special Passages	1642	The Kingdom's Weekly Post, No. 1, Nov. 2—9	1643
A perfect Diurnal, No. 1, (a continuation of Special Passages) July 3	1642	A Coranto from beyond Seas, No. 1	1643
A Diurnal and Particulars of the last Week's Daily Occurrences, from his Majesty, in several Places, July 16—26	1642	Britannicus Vapulans, No. 1	1643
Special and considerable Passages, No. 1, Aug. 16	1642	Mercurius Vapulans; or, the Whipping of poor British Mercury, by Mercurius Urbanus, younger Brother to Aulicus, No. 1, Nov. 2	1643
England's Memorable Accidents, Oct. 3	1642	Mercurius, &c. Jan. 17—23	1643-4
Weekly Intelligence, Oct. 11	1642	The Spy, communicating Intelligence from Oxford, Jan. 23—30	1643-4
A grand Diurnal of the Passages in Parliament, No. 1, Nov. 28	1642	The Military Scribe, No. 1, Feb. 19—26	1643-4
The latest remarkable Truth	1642	Britain's Remembrancer, No. 1, Mar. 12—19	1643-4
News from Germany	1642	Mercurius Aulico-Mastix, No. 1, April 12	1644
A Grand Journal	1642	A true and perfect Journal of the Warres in England, April 14	1644
A perfect Relation	1642	The Weekly News from Foreign Parts beyond the Seas, May 1	1644
True Newes from our Navie now at Sea, Nov. 6—11	1642	The Flying Post, No. 1, May 10	1644
The Kingdom's Weekly Intelligencer, No. 1, Dec. 20—27	1642	Intelligence from the South Borders of Scotland, written from Edinburgh, March 18—May 13	1644
Mercurius Aulicus: a Diurnal, communicating the Intelligence and Affairs of the Court to the Use of the Kingdom, from Oxford, Jan. 1	1642-3	Chief Heads of each Day's Proceedings in Parliament, May 8—15	1644
Certain Informations, No. 1, Jan. 9—16	1642-3	An exact Diurnal, No. 1, May 15	1644
The Daily Intelligencer of Court, City, and Country, No. Jan. 30	1642-3	Mercurius Fumigosus, or the Smoking Nocturnal, No. 1, June 7	1644
The Spie, communicating Intelligence from Oxford, No. 1, Jan. 20	1642-3	Mercurius Hibernicus, printed at Bristol	1644
Anti-Aulicus, No. 1, Feb. 6	1642-3	A particular Relation of the most remarkable Occurrences from the United Forces in the North, No. 3, June 1—10	1644
Mercurius Anglicus, No. 1, Feb. 7	1642-3		4 L 2
Mercurius Civicus, or London Intelligencer, No. 1, May 11	1643		Two

The Cavalier's Diurnal	1644	England's Remembrancer of London's Integrity, No. 2, Feb. 11	1645-6
The Court Mercury, No. 1, June 22—July 2	1644	An exact and true Collection of Weekly Passages, to shew the Error of the Weekly Pamphlets, by Authority, to be enumerated from Month to Month, Jan. 1—Feb. 16	1645-6
Le Mercure Anglois, July 10	1644	An exact and true Collection of the most remarkable Proceedings of Parliament and Armies, Feb. 16—March 2	1645-6
The London Post, No. 1, July 30—Aug. 6	1644	General News from all Parts of Christendom, No. 1, May 6	1646
Mercurius Somniosus, Aug. 2	1644	The Military Actions of Europe, collected weekly for the Tuesday's Post, No. 1, Oct. 13—20	1646
The Country Messenger, or the Faithful Foot Post, No. 1, Sept. 13—20	1644	Mercurius Candidus, No. 1, Nov. 20	1646
Perfect Passages of Proceedings in Parliament, No. 2, Oct. 22	1644	Diutinus Britannicus, No. 1, Nov. 25—Dec. 2	1646
The Monthly Account	1644	Papers from the Scots Quarters, No. 1	1646
Mercurius Problematicus	1644	The London Post, No. 1, Dec. 31—Jan. 7	1646-7
A true Collection of Weekly Passages, Jan. 10	1644-5	Heads of chief Passages in Parliament, No. 1, Jan. 12	1646-7
The Phoenix of Europe, No. 1, Jan. 16	1644-5	Mercurius Dogmaticus, No. 1, Jan. 13	1646-7
Good News for England; or, a Relation of more Victories obtained by the Swedes against the King of Denmark, Jan. 16—19	1644-5	Mercurius Candidus; Weekly News; No. 1, Jan. 20—27	1646-7
The moderate Messenger, No. 1, Feb. 3	1644-5	Mercurius Aulicus, No. 1, Feb. 3	1646-7
The Western Informer, No. 1, March 2	1644-5	A perfect Summary of the Chief Passages in Parliament, No. 1, Feb. 19	1646-7
The moderate Intelligencer, No. 1, March 6	1644-5	Mercurius Britannicus, No. 1, June 17—24	1647
Mercurius Hibernicus, printed in London	1644-5	The Armies Post, No. 1, July 8	1647
The Weekly Post Master, April 13	1645	A Diary of the Proceedings of the Treaty, No. 1, July 17	1647
Mercurius Veridicus, No. 1, April 12—19	1645	The modern Intelligencer, No. 1, Aug. 19	1647
The Parliament's Post, No. 1, May 6—13	1645	Mercurius Melancholicus; or, News from Westminster and other Parts, No. 1, Sept. 4—11	1647
The Exchange Intelligencer, No. 1, May 15	1645	Mercurius Pragmaticus, No. 1, Sept. 14—21	1647
Mr. Peter's Report from the Army, No. 1, July 26	1645	Mercurius Clericus, or News from Syon, No. 1, Sept. 17—24	1647
The City Scout, No. 4, Aug. 19	1645	Mercurius Anti-Melancholicus, No. 1, Sept. 18—24	1647
Aulicus his Hue and Cry set forth after Britannicus	1645	Mercurius Anti-Pragmaticus, No. 1, Sept. 23—30	1647
Mercurius Anti-Britannicus	1645	Mercurius Populus, No. 1, Nov. 4—11	1647
The Kingdom's Weekly Post, Oct. 15	1645	Mercurius Rusticus, News from the several Counties, Nov. 12	1647
The Cities Weekly Post	1645	Mercurius Bellicus, No. 1, Nov. 13—20	1647
A Packet of Letters from Sir Tho. Fairfax his Quarters, with Papers intercepted concerning the Designs of the King's Forces, Oct. 30	1645	The moderate Intelligencer, No. 98	1647
The Kingdom's Scout, No. 1, Nov. 25—Dec. 2	1645	Mercurius Medicus, or a sovereign Salve for these sick Times, No. 1	1647
A Diary, or an exact Journal of the most remarkable Proceedings of both Houses of Parliament	1645	Mercurius Morbicus; or, News from Westminster and other Parts, Nos. 1, 2, 3	1647
Perfect Passages of each Day's Proceedings, &c.	1645	Mercurius Diabolicus, or Hell's Intelligencer	1647
Perfect Occurrences of Parliament, the chief Collections of Letters for the Army	1645	Mercurius Vapulans	1647
England's Remembrancer, No. 1, Jan. 14	1645-6	Mercurius Mercuriorum stultissimus	1647
Mercurius Candidus, No. 1, Jan. 28	1645-6	The Kingdom's Weekly Post, No. 1, Dec. 28—Jan. 5	1647-8
January's Account; giving a full and true Relation of all the remarkable Passages of that Month this present Year	1645-6		Mercurius
Mercurius Academicus, Feb. 2	1645-6		
The Moderate Messenger, No. 1, Jan. 27—Feb. 3	1645-6		



Mercurius Elencticus, No. 1, Jan. 31—Feb. 7	1647-8	Packets of Letters from Scotland, &c. No. 1	1648
Mercurius Melancholicus, No. 1, Jan. 1	1647-8	Mercurius Insanus Insanissimus, No. 2	1648
The Armies modest Intelligencer, Jan. 26	1647-8	Mercurius Anti-Mercurius	1648
The Kingdom's faithful Scout, Feb. 2	1647-8	Mercurius Gallicus, No. 3	1648
Mercurius Criticus, No. 1, April 13	1648	Mercurius Publicus, No. 1	1648
Mercurius Academicus, No. 1, April 15	1648	Mercurius Domesticus, No. 1	1648
Mercurius Veridicus, No. 1, April 21	1648	Mercurius Caledonius	1648
Mercurius Urbanicus, May 9	1648	Mercurius Scoticus	1648
Mercurius Poeticus, No. 1, May 13	1648	The Colchester Spie, No. 1	1648
Mercurius Britannicus again alive, No. 1, May 16	1648	Mercurius Catholicus, No. 2	1648
Mercurius Honestus, or, News from Westminster, No. 1, May 12—19	1648	Mercurius Melancholicus; communicating the grand Affairs of the Kingdom, especially from Westminster and the Head Quarters, No. 1, Dec. 25—Jan. 1	1648-9
Mercurius Censorius, News from the Isle of Wight, No. 1, May 25—June 1	1648	Heads of a Diary, collected out of the Journals of both Houses of Parliament, No. 5, Dec. 26—Jan. 2	1648-9
The Parliament Kite, or the Tell-tale Bird, No. 5, May 12—June 16	1648	The Kingdom's faithful Post, Jan. 8	1648-9
Mercurius Psittacus, June 21	1648	The Army's modest Intelligencer, Jan. 19—26	1648-9
The Parliament Vulture, No. 1, June 15—22	1648	The Kingdom's faithful and impartial Scout, No. 1, Feb. 2—9	1648-9
A perfect Diary of Passages of the King's Army, June 19—26	1648	The impartial Intelligencer, No. 1, March 1—7	1648-9
The Parliament's Screech-owl; or, Intelligence from several Parts, No. 1, June 23—30	1648	A modest Narrative of Intelligence, fittest for the Republic of England and Ireland, No. 1, April 7	1649
The Moderate, No. 1, July 11—18	1648	Mercurius Elencticus, No. 1, April 11	1649
Mercurius Melancholicus, No. 1, July 23	1648	The Man in the Moon, No. 1, April 10—17	1649
The Royal Diurnal, No. 1, July 25—31	1648	Continued Heads of perfect Passages in Parliament, April 20	1649
Mercurius Anglicus, No. 1, Aug. 3	1648	Mercurius Pragmaticus, for King Charles II. April 24	1649
Mercurius Aquaticus, Aug. 11	1648	Mercurius Milkarius, No. 1, April 24	1649
Hermes Straticus, No. 1, Aug. 17	1648	England's moderate Messenger, No. 1, April 23—30	1649
Mercurius Fidelicus, No. 1, Aug. 17—24	1648	Mercurius Britannicus, No. 1, May 4	1649
The Parliament Porter, or Door-keeper of the House of Commons, No. 1, Aug. 21—28	1648	The perfect Weekly Account, May 2—9	1649
Mercurius, Anti-Mercurius, No. 1, Sept. 19	1648	Mercurius Melancholicus, No. 1, May 21	1649
The Treaty traverser, No. 1, Sept. 26	1648	Mercurius Philo-Monarchicus, No. 1, May 14—21	1649
Mercurio Volpone, No. 1, Sept. 48—Oct. 5	1648	Mercurius Pacificus, May 25	1649
Mercurius Militaris, No. 1, Oct. 10—17	1648	Mercurius Republicus, No. 1, May 22—29	1649
The True Informer, or Monthly Mercury, No. 1, Oct. 7—Nov. 8	1648	Mercurius Verax	1649
Martin Nonsense his Collections, No. 1, Nov. 27	1648	The Metropolitan Nuncio, No. 3, June 13	1649
Passages concerning the King, the Army, City, and Kingdom, No. 1, Dec. 6	1648	The moderate Mercury, No. 1, June 14—21	1649
The Moderate Intelligencer, No. 1, Dec. 7	1648	A Tuesdaies Journal of perfect Passages in Parliament, No. 1, July 16—23	1649
A Trance; or News from Hell, brought fresh to Town, by Mercurius Acheronticus, No. 1, Dec. 4—11	1648	Mercurius Carolinus, No. 1, July 26	1649
Mercurius Impartialis, No. 1, Dec. 4—11	1648	The Armies painful Messenger, No. 1, Aug. 2	1649
Mercurius Impartialis, No. 1, Dec. 12	1648	Great Britain's painful Messenger, No. 1, Aug. 9—16	1649
		Mercurius Hibernicus, No. 1, Aug. 30—Sept. 6	1649
		The Weekly Intelligencer, Sept. 24—Oct. 1	1649
		A brief Relation of some Affairs Civil and	

- and Military, No. 1, Sept. 24—  
Oct. 1 1649
- Several Proceedings in Parliament,  
No. 1, Oct. 2—9 1649
- A brief Relation of some Affairs and  
Transactions, Civil and Military,  
both Foraigne and Domestique, li-  
censed by Gualter Frost, Esquire,  
secretary to the Councell of State,  
according to the direction of the late  
Act, No. 4, Oct. 23 1649
- A perfect Diurnal of some Passages of  
the Armies in England and Ireland,  
licensed by the Secretary of the Ar-  
my, No. 1, Dec. 20—27 1649
- Irish Monthly Mercury, No. 1, Jan.  
30—Feb. 6 1649-50
- Several Proceedings 1649 50
- The Royal Diurnall, No. 4, March  
19 1649 50
- Mercurius Elencticus, No. 1, April 22 1650
- Mercurius Politicus, No. 1, June 6—  
13 1650
- Mercurius Pacificus 1650
- True Intelligence from the Head Quar-  
ters, No. 1, July 23 1650
- The best and most perfect Intelligen-  
cer, No. 1, Aug. 8 1650
- The Character of Mercurius Politicus 1650
- The second Character of Mercurius  
Politicus 1650
- Mercurius Anglicus, No. 1, Sept. 24  
—Oct. 1 1650
- Mercurius Helonicus, No. 1. 1650
- The faithful Scout, No. 1, Dec. 27—  
Jan. 3 1650-1
- Mercurius Bellonius, No. 1, Jan. 28  
—Feb. 4 1650-1
- The Hue and Crie after Mercurius  
Elencticus, Britannicus, Melancho-  
licus, and Aulicus 1651
- Mercurius Pragmaticus revived, No. 1,  
June 30 1651
- Mercurius Icommaticus, No. 5, July 8 1651
- Mercurius Scoticus, No. 1, July 18—  
Aug. 4 1651
- The Armies Intelligencer, No. 1,  
Aug. 5 1651
- The True Informer, No. 1, Aug. 28 1651
- The Diary, No. 1, Sept. 22—29 1651
- The French Intelligencer, No. 1, Nov.  
18—25 1651
- The Dutch Spy, No. 1, March 17—25 1651-2
- Mercurius Phreneticus, No. 1, March  
29 1652
- Mercurius Democritus, a Nocturnal;  
or, News from the World in the  
Moon, No. 1, April 1—7 1652
- Mercurius Zeteticus, hebdomeda pri-  
ma, April 22 1652
- The same, secundo Presbyter, April 22 1652
- The French Occurrences, No. 1, May  
10—17 1652
- Intelligence of the Civil War in France,  
No. 1, May 10—17 1652
- Mercurius Heueticus, or the Weeping  
Philosopher, No. 1, June 21—28 1652
- Mercurius Britannicus, No. 1, July  
19—26 1652
- Mercurius Cambro-Britannicus; or,  
News from Wales 1652
- Mercurius Civicus, No. 1, Aug. 11 1652
- Mercurius Mastix, faithfully lashing  
all Scouts, Mercuries, Posts, and  
others, No. 1, Aug. 20—27 1652
- The Laughing Mercury; or, true and  
perfect News from the Antipodes,  
No. 22, Aug. 25—Sept. 8 1652
- The Dutch Intelligencer, No. 1, Sept.  
2—8 1652
- The Weepers, or Characters of the  
Diurnals. 1652
- Mercurius Democritus, his last Will  
and Testament 1652
- The Flying Eagle, No. 1, Dec. 4 1652
- Moderate Publisher of every Day's  
Intelligence 1652
- A true and perfect Diurnal, No. 1,  
Dec. 20—27 1652
- The Army's Scout 1652-3
- The True Informer, Jan. 6 1652-3
- The Loyal Intelligencer, No. 73, Jan.  
23—30 1652 3
- The Politique Informer, No. 1, Jan.  
30 1652-3
- Perfect Occurrences 1652-3
- The Faithful Post, Feb. 4—11 1652-3
- The Moderate Messenger, No. 1,  
Feb. 27 1652-3
- Mercurius Poeticus, comprising the  
Sum of all Intelligence, Foreign and  
Domestic, No. 1, Feb. 20—27 1652-3
- Mercurius Aulicus, No. 1, March 13  
—20 1652-3
- Mercurius Pragmaticus, No. 1, June  
1—8 1653
- The Daily Proceedings of the Armies  
by Sea and Land, under the Com-  
mand of his Excellency the Lord  
General Cromwell, by Authority,  
June 17 1653
- Mercurius Rhadamanthus, the Chief  
Judge of Hell, his Circuit through  
all the Courts of Law in England,  
No. 1, June 20—27 1653
- True and perfect Dutch Diurnal, July 3 1653
- Several Proceedings of Parliament,  
No. 1, July 4 1653
- The Impartial Intelligencer, No. 2,  
July 12 1653
- Mercurius Classicus, No. 1, August 1653
- The Loyal Messenger, No. 1, Aug. 10 1653
- A further Continuance of the Grand  
Political Informer, &c. Sept. 14 1653
- The Moderate Publisher, No. 1, Oct. 7 1653
- Great Britain's Post, No. 136, Nov. 2 1653
- Mercurius Nullus 1653
- The true Informer, Dec. 30—Jan. 6 1653-4
- The Politique Post, No. 12, Jan. 4  
—11 1653-4
- The Grand Politique Post, Jan. 17 1653-4
- Perfect Occurrences, No. 1, Feb. 6 1653-4
- Mercurius Poeticus, No. 2, March 8 1653-4
- Mercurius Aulicus, No. 1, March 20 1653-4
- Perfect



- Perfect Occurrences, No. 1, April 21 1654  
 The Blood's Almanack, or Monthly  
 Observations and Predictions 1654  
 Perfect Diurnal Occurrences, No. 1,  
 May 8 1654  
 The Weekly Post, No. 177, May 1—8 1654  
 Mercurius Fumigosus, or the Smoking  
 Nocturnal, No. 1, June 7 1654  
 Mercurius Jocosus, or the Merry Mer-  
 cury, July 14—21 1654  
 The Observator, No. 1, Oct. 31 1654  
 Mercurius Politicus, from Feb. 4 1654-5  
 Certain Passages of every Day's Intel-  
 ligence, No. 1, Sept. 7 1655  
 The Public Intelligencer, No. 1, Oct.  
 1—8 1655  
 The Public Advertiser, No. 1, May 19  
 —26 1657  
 The Public Adviser, No. 1, May 26 1657  
 The Weekly Information, No. 1, July  
 20 1657  
 Mercurius Meretrix, July 17 1658  
 A perfect Diurnal of every Day's  
 Proceedings in Parliament, No. 1,  
 Feb. 21 1658-9  
 A seasonable Speech made by a wor-  
 thy Member of Parliament in the  
 House of Commons, concerning the  
 Other House, March 1659  
 The faithful Scout, No. 1, April 16  
 —23 1659  
 Mercurius Democritus, No. 2, May 3 1659  
 The Weekly Intelligence, No. 1,  
 May 10 1659  
 The Weekly Post, No. 1, May 3—10 1659  
 The Moderate Informer of all Occur-  
 rences at Home and Abroad, May 5  
 —12 1659  
 The Weekly Account, on the Esta-  
 blishment of a Free State, No. 1,  
 May 25 1659  
 Mercurius Pragmaticus, June 20 1659  
 A particular Advice from the Office of  
 Intelligence near the Old Exchange,  
 and also Weekly Occurrences from  
 Foreign Parts, No. 1, June 23—30 1659  
 Occurrences from Foreign Parts, No.  
 1, July 19 1659  
 Idem, in 4to, with the Prince's Arms,  
 by Marsh, in Chancery Lane 1659  
 The Weekly Intelligencer of the Com-  
 monwealth, No. 1, July 19—26 1659  
 The Parliamentary Intelligencer, Nov.  
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 The Parliamentary Intelligencer, com-  
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 telligence, No. 1, Dec. 19—26 1659  
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 gence, with the Affairs now in agi-  
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 ple; published by Order, No. 1,  
 Dec. 31—Jan. 7 1659-60  
 An exact Account of the Daily Pro-  
 ceedings in Parliament, No. 56,  
 Jan. 6—13 1659-60  
 A perfect Diurnal of every Day's Pro-  
 ceedings in Parliament, Feb. 21,  
 No. 1 1659-60  
 The Phanatique Intelligence, No. 1 1659-60  
 A perfect Diurnal of Proceedings in  
 the Conventicle of Phanatiques, No.  
 1, March 19 1659-60  
 Mercurius Phanaticus, No. 1, March  
 21 1659-60  
 Mercurius Honestus, No. 1, March  
 21 1659-60  
 Mercurius Fumigosus, No. 1, March  
 28 1660  
 Merlinus Phanaticus, No. 1 1660  
 His Majestie's gracious Letter and De-  
 claration sent to the House of Peers  
 by Sir John Grenvill, Knt. from  
 Breda; and read in the House May 1 1660  
 Mercurius Publicus; comprising the  
 Sum of Forraigne Intelligence, with  
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 land, Scotland, and Ireland. For  
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 State, No. 22, May 24—31 1660  
 Mercurius Veridicus, No. 1, June 12 1660  
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 June 20 1660  
 The wandering Whore, No. 2 1660  
 The Kingdom's Intelligencer, Nov.  
 26 1660  
 The Kingdom's Intelligencer of the  
 Affairs now in Agitation in England,  
 Scotland, and Ireland; together with  
 Foreign Intelligence. To prevent  
 false News. Published by Autho-  
 rity, No. 1, Dec. 31—Jan. 7 1660-1  
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 with a Survey of Foreign Intelli-  
 gence, Dec. 31—Jan. 8 1660-1  
 Mercurius Publicus, No. 1, Jan. 3—  
 10 1660-1  
 The Intelligencer, July 1 1662  
 The Kingdom's Intelligencer of the  
 Affairs now in Agitation in Eng-  
 land, Scotland, and Ireland; No. 1,  
 Dec. 29—Jan. 5 1662-3  
 The Intelligencer; published for the  
 Satisfaction and Information of the  
 People. With Privilege, [By Ro-  
 ger L'Estrange, Esq.] No. 1, Aug.  
 31 1663

DR. MEAD.

During almost half a century he was  
 at the head of his profession; which  
 brought him in one year upwards of  
 seven thousand pounds, and between  
 five and six for several years. The  
 clergy, and in general all men of learn-  
 ing, were welcome to his advice; and his  
 doors

doors were open every morning to the most indigent, whom he frequently assisted with money; so that, notwithstanding his great gains, he did not die very rich. He was a most generous patron of learning and learned men, in all sciences, and in every country; by the peculiar magnificence of his disposition, making the private gains of his profession answer the end of a princely fortune, and valuing them only as they enabled him to become more extensively useful, and thereby to satisfy that greatness of mind which will transmit his name to posterity with a lustre not inferior to that which attends the most distinguished character of antiquity. To him the several counties of England, and our colonies abroad, applied for the choice of their physicians. No foreigner of any learning, taste, or even curiosity, ever came to England without being introduced to Dr. Mead; and he was continually consulted by the physicians of the continent. His large and spacious house in Great Ormond-street became a repository of all that was curious in nature or in art, to which his extensive correspondence with the learned in all parts of Europe not a little contributed. The King of Naples sent to request a collection of all his works, presented him with the two first volumes of Sig. Bajardi, and invited him to his own palace: and, through the hands of M. de Bose, he frequently had the honour of exchanging presents with the King of France. He built a gallery for his favourite furniture, his pictures, and his antiquities. His library, as appears by the printed catalogue of it, consisted of 6592 numbers, containing upwards of 10,000 volumes, in which he spared no expense for scarce and ancient editions. It is remarkable that many of his books sold for more than they had cost him. His pictures also were chosen with so much judgment, that they produced 3417l. 11s.; about six or seven hundred pounds more than he gave for them. Nor did he make this great collection for his own use only, but freely opened it to public inspection. Ingenious men were sure of finding at Dr. Mead's the best helps in all their undertakings; and scarcely any thing curious appeared in England but under his patronage. By his singular humanity and goodness, "he conquered even envy itself;" a compliment which was justly paid him in a dedication, by the Editor of Lord Bacon's Works, in 1730. He constantly kept in pay a great number

of scholars and artists of all kinds, who were at work for him, or for the public. He was the friend of Pope, of Halley, and of Newton; and placed their portraits in his house, with those of Shakespeare and Milton, near the busts of their great masters, the ancient Greeks and Romans.

The sale of the first part of his collection, consisting of 3280 articles, began Nov. 18, 1754, and lasted 23 days. The second sale, containing 3461 articles, besides some out of the catalogue, began April 7, 1755, and lasted 29 days. (The 29th day's sale is wanting in most copies of the catalogue, having been printed separately afterwards, and delivered by itself.) The pictures were sold in three days, March 20—22, 1755; the prints and drawings in 14 nights, beginning Jan. 13, 1755. The gems, bronzes, busts, and antiquities, in five days, from March 11; and the coins were sold in eight, from February 11 to 19, 1755.

His collection produced,

	£.	s.	d.
57 days' sale of books, including			
19l. 19s. 6d. for 15 book-cases,			5518 10 11
3 ditto of pictures			3417 11 0
14 ditto of prints and drawings			1908 14 6
8 ditto of coins and medals			1977 17 0
5 ditto of antiquities, &c.			3246 15 6
	£16,069	8 11	

Dr. Mead never took a fee of any clergyman but one, and that was Mr. Robert Leake, fellow of St. John's college, Cambridge; who, being fallen into a valetudinarian state, dabbled rather too much with the writings, and followed too closely some of the prescriptions, of the celebrated Dr. Cheyne. Being greatly emaciated in a course of time, by keeping too strictly to that gentleman's regimen, misapplying perhaps his rules, where the case required a different treatment, his friends advised him to apply to Dr. Mead; which he did, going directly to London, to wait on the doctor, and telling him that "he had hitherto observed Cheyne's directions, as laid down in his printed books." Mead (a proud man, and passionate) immediately damned Cheyne and his regimen. "Follow my prescriptions," said he, "and I will set you up again." Mr. Leake submitted; and, beginning to find some benefit, he asked the doctor every now and then, whether it might not be proper for him to follow at the same time such and such a prescription of Cheyne; which Mead took ill. When the well meaning patient



patient was got pretty well again, he asked the doctor what fees he desired or expected from him. "Sir," said the physician, "I have never yet, in the whole course of my practice, taken or demanded any the least fee from any clergyman; but, since you have been pleased, contrary to what I have met with in any other gentleman of your profession, to prescribe to me, rather than to follow my prescriptions, when you had committed the care of your recovery to my skill and trust, you must not take it amiss, nor will, I hope, think it unfair, if I demand ten guineas of you." The money, though not perhaps without some little reluctance, was paid down. The doctor at the same time told Leake, "You may come to me again before you quit London." He did so; and Mead returned to him six guineas out of the ten guineas which he had received.

JOHN NICHOLS, THE AUTHOR,

Son of Edward and Anne Nichols, was born at Islington, Feb. 2, 1744-5; and received his education in that village, at the academy of Mr. John Shield.

His original designation was to the royal navy; which was rendered abortive by a relation's death.

In 1757, before he was quite thirteen, he was placed under the care of Mr. Bowyer; who in a short time received him into his confidence, and intrusted to him the management of his printing-office.

In 1765 he was sent to Cambridge, to treat with the University for a lease of their exclusive privilege of printing. But, that learned body having determined to keep the property in their own hands, he in the following year (having previously become a freeman of London, and a liveryman of the company of Stationers) entered into partnership with his master; with whom, in 1767, he removed from Whitefriars into Red Lion-passage, Fleet-street. This union continued till the death of Mr. Bowyer, in 1777.

In August 1778, he became associated with his friend Mr. David Henry in the management of the Gentleman's Magazine; and since that time not a single month has elapsed, in which he has not written several articles in that Miscellany; some of them with his name, or his initials; and others (as is essential to a periodical work) anonymously. But he can truly say, that he never wrote a single line, either in the Magazine or elsewhere, that he would not at the time have avowed, had it been necessary, or that he now wishes to recal.

MONTHLY MAG. No. 236.

In 1781 he was elected an honorary member of the Society of Antiquaries at Edinburgh; and in 1785 received the same distinction from the Society of Antiquaries at Perth.

In December 1784 he was elected into the Common Council, for the ward of Farringdon Without; whence, in 1786, on a violent collision of parties, he was ousted. In the summer of 1787, he was unanimously re-elected, and received from Mr. Alderman Wilkes the unsolicited appointment of one of the deputies of the ward.

At the end of 1797, on the death of Mr. Wilkes, he withdrew from his seat in the Common Council; but in the following year, on the pressing solicitation of some of his friends, again accepted of it.

In 1804, he attained the summit of his ambition—in being elected Master of the Stationers' company.

On the 8th of January, 1807, by an accidental fall, he fractured one of his thighs; and, on the 8th of February 1808, experienced a far greater calamity, in the destruction of his printing-office and warehouses, with the whole of their valuable contents.

Under these accumulated misfortunes, sufficient to have overwhelmed a much stronger mind, he was supported by the consolatory balm of friendship, and the offers of unlimited pecuniary assistance; till, cheered by unequivocal marks of public and private approbation (not to mention motives of a higher and far superior nature) he had the resolution to apply with redoubled diligence to literary and typographical labours.

In December 1811, having completed the "History of Leicestershire," and made a considerable progress in the volumes in which this article appears, he bade a final adieu to civic honours;—intending also to withdraw from a business in which he has been for fifty-four years assiduously engaged, and hoping (*Deo volente*) to pass the evening of life in the calm enjoyment of domestic tranquillity.

He was married, in 1766, to Anne daughter of Mr. William Cradock, of Leicester, and again in 1778, to Martha, daughter of Mr. William Green, of Hinckley. By the first wife (who died in 1776) he has two daughters living, 1812; by the second (who died in 1778) one son and four daughters.

He never affected to possess any superior share of erudition, or to be profoundly

foundly versed in the learned languages; content, if in plain and intelligible terms, either in conversation or in writing, he could contribute his quota of information or entertainment.

The publications of which he has been either the author or the editor, are fifty seven in number.

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JOURNAL  
OF  
A RESIDENCE IN INDIA;  
BY  
MARIA GRAHAM.

*In One Volume, 4to.*

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[This is the most pleasing volume that, for a long time, has passed under our notice. Its manner often reminds us of the Turkish Travels of Lady Mary Wortley Montagu, while its matter is equally novel and interesting. It has hitherto disgraced our Indian adventurers, that, absorbed in commercial or sordid calculations, they fail to record their observations in those distant realms; so that to this day the lords of India are compelled to refer to works of foreigners, for accounts of the state of the country and its inhabitants. We think, therefore, that Mrs. Graham has performed an acceptable service to the literary world; and we congratulate her on the elegance, taste, and correct feeling which mark every page of her narrative.]

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PERIOD.

SHE went to India early in 1809, and the first months of her residence in that country were spent in Bombay; which, besides its importance as the third British presidency in India, is interesting from its neighbourhood to some of the most ancient and magnificent monuments of Hindoo art. Of these, the cave of Elephanta is the most interesting, and perhaps it has been most frequently described. The island of Salsette is also rich in antiquities of the same kind, but it has attracted less notice; and the excavations of Carli, in the Mahratta mountains, are in comparison recently discovered. Curiosity induced her to visit all these places, and, when at the latter, to continue her journey to Poonah, the Mahratta capital. On her return to Bombay, she embarked for Ceylon, where she arrived at Pointe de Galle, and travelled along the coast as far as Negombo; afterwards visiting Trincomale, on the east side of the island, on her voyage to Madras. From Madras the writer went to Calcutta, which terminated her travels

in India, as she only returned to the Coromandel coast to embark for England, in the beginning of 1811; where, after touching at the Cape of Good Hope and St. Helena, she arrived in the summer of the same year.

LANDING AT BOMBAY.

After a voyage from England of twenty weeks, we landed here on the 26th of this month, in a thick fog, which presaged the coming on of the rainy-season in this part of India. On the new *bunder*, or pier, we found *palankeens* waiting to convey us from the shore. These *palankeens* are litters, in which one may either lie down or sit upright, with windows and sliding doors; the modern ones are little carriages, without wheels; those anciently used were of a different form, and consisted of a bed or sofa, over which was an arch just high enough to admit of sitting upright: it was decorated with gold or silver bells and fringes, and had a curtain to draw occasionally over the whole. The *palankeen*-bearers are here called *hamauls*, (a word signifying carrier;) they for the most part wear nothing but a turban, and a cloth wrapped round the loins, a degree of nakedness which does not shock one, owing to the dark colour of the skin, which, as it is unusual to European eyes, has the effect of dress. These people come chiefly from the Mahratta country, and are of the *combe* or agricultural cast. Their wages are seven or eight rupees a-month; they are a hardy race, and, if trusted, honest; but otherwise they consider theft innocent, if not meritorious.

PEOPLE OF BOMBAY.

Leaving the *bunder*, we crossed the esplanade, which presented a gay and interesting scene, being crowded with people in carriages, on horseback and on foot. A painter might have studied all the varieties of attitude and motion, in the picturesque figures of the *koolies* employed in washing at their appropriate tanks or wells, which are numerous on the esplanade, each tank being surrounded by broad stones, where groupes of men and women are continually employed in beating the linen, while the better sort of native women, in their graceful costume, reminding one of antique sculptures, are employed in drawing, filling, or carrying water from the neighbouring wells. The Hindoo women wear a short boddice, with half sleeves, which fastens behind, and is generally made of coloured brocade. The *shalie*, a long piece of coloured silk or cotton, is wrapped round the waist in form of a petticoat, which leaves



leaves part of one leg bare, while the other is covered to the ankle with long and graceful folds, gathered up in front, so as to leave one end of the shalie to cross the breast, and form a drapery, which is sometimes thrown over the head as a veil. The Mussulman and Parsee women have nearly the same clothing, in addition to which they wear long loose trowsers. The hair is drawn back from the face, where the roots are often stained red, and fastened in a knot behind. The hands and feet of the native women are, in general, delicately shaped, and are covered with rings and *bangles*, or bracelets, which sometimes conceal the arm as far as the elbow, and the leg as far as the calf. As the food, lodging, and dress, of the lower class of natives, cost very little, it is common to see both the men and women adorned with massy rings and chains of gold and silver, round their necks, arms, waists, and legs, and the toes and fingers decked with fine filigree rings, while the ears and nose are hung with pearls or precious stones.

## BOMBAY.

I was informed that Bombay contains upwards of two hundred thousand inhabitants. The Europeans are as nothing in this number, the Parsees from six to eight thousand, the Mussulmans nearly the same number, and the remainder are Portuguese and Hindoos, with the exception of about three or four thousand Jews, who long passed in Bombay for a sect of Mahometans, governed by a magistrate called the cazy of Israel: they willingly eat and converse with the Mussulmans. A number of them are embodied among the marine sepoys, but most of them are low traders. The dwellings of the rich natives are surrounded by virandas, equally necessary to guard against the intemperate heat of the sun, and the monsoon rains; - they are generally painted in flowers and leaves of a green or red colour; those of the Hindoos have usually some of the fables of their mythology represented on their walls. The houses are necessarily of great extent, because, if a man has twenty sons, they all continue to live under the same roof, even when married; and uncles, brothers, sons, and grandsons, remain together till the increase of numbers actually forces a part of the family to seek a new dwelling. The lower classes content themselves with small huts, mostly of clay, and roofed with *cadjan*, a mat made of the leaves of the Palmyra or cocoa-nut tree, plaited together. Some of these

huts are so small, that they only admit of a man's sitting upright in them, and barely shelter his feet when he lies down. There is usually a small garden round each house, containing a few herbs and vegetables, a plantain tree and a cocoa-nut or two.

## THE COCOA-NUT.

The cocoa-nut is the true riches of a native Indian. The fruit forms a chief article of food during several months in the year, and from it the oil for the lamp is expressed, after being dried in the sun. The fibrous covering of the nut is steeped, and becomes like hemp, though more harsh; it is then called *coir*, and is used for making cordage of all kinds. The *tarry*, or toddy (which is a juice procured from the tree, by making an incision in the bark near the top, or cutting off one of the lower leaves, and applying an earthen pot to the aperture in the bark), when distilled, furnishes arrack; that which flows in the night is the sweetest, and, drank before sun-rise, it is very wholesome. The leaves cover the houses, and, two of them plaited together, form a light basket-work cloak, which the peasants wear in the rainy season while transplanting the rice. When no longer capable of yielding fruit or tarry, the wood makes excellent water-pipes and joists and beams for houses. The *Palmyra*, another tree of the family of palms, here called the *brab*, furnishes the best leaves for thatching, and the dead ones serve for fuel. The trunk is applied to the same purposes as that of the cocoa-nut, and is said to resist the attacks of the white ant. The *brab* grows on hills and stony places. The cocoa requires a low sandy soil, and much water.

## BOMBAY.

The Fort of Bombay is said to be too large to be defended, if ever an European enemy should effect a landing on the island, and no part of it is bomb-proof; besides which, the native houses within the walls are closely crowded together, very high, and mostly built of wood. The fort is dirty, hot, and disagreeable, particularly the quarter near the bazar-gate, owing to the ruins of houses which were burnt down some time ago, and have never been removed; but new buildings are in many places rising on the broken fragments of the old, so that the streets are become so uneven as to render it disagreeable, if not dangerous, for carriages to pass through them. The most important and interesting object in the fort is the dock-yard, where a new

dock is nearly finished, consisting of two basons, in the inner one of which there is already a seventy-four gun ship on the stocks. The old dock is still serviceable, though much out of repair, and too small to admit of a large ship; it was found a few inches too short to receive the *Blenheim*, so that she could not receive the repairs she required previous to her leaving India. The new dock is said to be complete and excellent in its kind; it is the work of Captain Cooper, of the Company's engineers. There is a steam-engine for pumping it dry, as it is sunk too low to be left dry by the tide at any season. Bombay is the only place in the East where the rise of tide is sufficient to construct docks on a large scale, the highest spring-tides having never been known to be above seventeen feet, and rarely more than fourteen. The docks are the Company's property, and the King pays a high monthly rent for every ship taken into them. Near them is the castle, now used as an arsenal; it belongs to the King, and the governor of Bombay is also styled the governor of the King's castle of Bombay. The harbour is filled with vessels from all nations, and of all shapes, but the largest and finest of the foreigners are the Arabs. Our trade with them consists in horses, pearls, coffee, gums of various kinds, honey, and *ghee*, which is butter clarified and put into leathern jars. Besides these articles from Arabia, the Persian Gulf also furnishes dried fruits, itur of roses, tobacco, rose-water, a small quantity of Schiraz wine, with a few articles of curiosity and luxury, as books, worked slippers, and silk shawls. The principal export from Bombay is raw cotton, which is chiefly drawn from the subject province of Guzerat, which likewise supplies us with wheat, rice, and cattle, besides vessels of earthen ware and metal for cooling liquors, cornelians, and other rare stones. The Laccadive and Maldive islands furnish the greatest quantity of cocoa-nuts for oil, and coier for cordage; and from the forests of Malabar we get timber and various drugs and gums, particularly the Dammar, which is used here for all the purposes of pitch. In return for these things, we furnish British manufactures, particularly hardware, and a variety of Chinese articles, for which Bombay is the great depôt on this side of India.

PAGODA.

The largest pagoda in Bombay is in the Black Town, about a mile and a half from the fort. It is dedicated to *Momba*

*Devee*, or the Bombay goddess, who, by her images and attributes, seems to be *Parvati*, the wife of *Siva*. Within a large square, inclosed by high walls, there is a beautiful tank, well built of free-stone, with steps to accommodate the bathers, according to the height of the water. Round the tank are houses for the Bramins, choultries for the reception of travellers, and temples to a variety of deities. One of these contains a well-carved *trimurti*, or three-formed god; it is a colossal bust, with three faces, or rather three heads joined together; the centre represents *Brahma* the creator, the face on the right hand *Siva* the destroyer, and that on the left *Vishnu* the preserver. Offerings of rice, fruit, milk, and flowers, are daily made to these deities, and they are constantly sprinkled with water. The priests are of an olive complexion, being very little exposed to the sun; their dress consists of a linen scarf wrapped round the loins, and reaching nearly to the ankles, whose folds fall very gracefully: their heads are shaved, excepting the crown, where a small lock of hair is left; and over the shoulder hangs the braminical thread or *zenaar*. The *zenaar* must be made by a Bramin; it is composed of three cotton threads, each ninety-six cubits (forty-eight yards) long. These are twisted together, then folded in three, and again twisted; after which it is folded in three again without twisting, and a knot made at each end; it is put over the left shoulder, and hangs down upon the right thigh. The Bramins assume it with great ceremony at seven years old, the *Xetries* at nine, and the *Vaisyas* at eleven. In the English settlements, when the Bramins go out of their houses, they usually put on the turban and the Mussulman *jamma* or gown. I saw at *Momba Devee's* temple some *soi-disant* holy men; they were young and remarkably fat, sprinkled over with ashes, and their hair was matted and filthy. I believe they had no clothing, for, during the few minutes I remained in the temple, they held a veil before them, and stood behind the Bramins. My expectations of Hindoo innocence and virtue are fast giving way, and I fear that, even among the *Pariahs*, I shall not find any thing like *St. Pierre's Chaumiere Indienne*. In fact, the *Pariahs* are outcasts so despicable, that a Bramin not only would refuse to instruct them, but would think himself contaminated by praying for them. These poor creatures are employed in the lowest and most disgusting



gusting offices; they are not permitted to live in any town or village, or to draw water from the same well as the Hindoos. It is therefore not to be wondered at, that their minds are degraded in proportion to their personal situation. Near every Hindoo village there is commonly a hamlet of Pariahs, whose inhabitants pay a small tax to the *kalkurny*, or village-collector, for permission to reside near a bazar and wells, and they earn a subsistence by acting as porters and scavengers. They are filthy in all their habits, and do not scruple to use as food any dead animal they find; it is even said that, in some places, they do not reject human bodies.

#### THE COUNTRY.

The vegetable fields are in great beauty; I saw last night at least two acres covered with brinjal, a species of solanum; the fruit is as large as a baking pear, and is excellent either stewed or broiled; the natives eat it plain boiled, or made into curry. The *bendy*, called in the West Indies *okree*, is a pretty plant, resembling a dwarf holyhock; the fruit is about the length and thickness of one's finger; it has five long cells full of round seeds. When boiled, it is soft and mucilaginous, and is an excellent ingredient in soups, curries, and stews, though I prefer it plain boiled. All sorts of gourds and cucumbers are in great plenty, but this is early in the season for them. Several plants produce long pods, which being cut small, are so exactly like French beans, that one cannot discover the difference, and they are plentiful all the year round; as are spinach, and a kind of cress which is boiled as greens. The common and sweet potatoes are excellent; but our best vegetable is the onion, for which Bombay is famous throughout the East. The pease and beans are indifferent, and the cabbage, carrots, and turnips, from European seed, are still scarce; salad, parsley, and other pot-herbs, are raised in baskets and boxes, in cool shady places; but celery thrives well, and is blanched by placing two circular tiles round the root. Twenty years ago the potato was scarcely known in India, but it is now produced in such abundance, that the natives in some places make considerable use of it. Bombay is supplied chiefly with this excellent root from Guzerat, which province also furnishes us with wheat. The bread is the best I ever tasted, both for whiteness and lightness; the last quality it owes to being fermented with cocoa-nut

toddy, no other being equal for that purpose. A little cheese is made in Guzerat, but it is hard and ill-flavoured, though the milk of the Guzerat cattle is very good, and yields excellent butter. The market at Bombay is mostly supplied with buffalo milk and butter; the latter article is insipid, and has a greenish hue, not very inviting to strangers. Our beef is tolerably good, though not fat; immediately after the rains, that of the buffalo is the best, though its appearance is unfavourable before it is dressed, and Europeans are in general strongly prejudiced against it. The mutton we get in the bazar is lean and hard; but either Bengal or Mahratta sheep, fed for six or eight weeks, furnish as good meat as one finds in the English markets. The kid is always good, and the poultry both good and abundant. The fish is excellent, but the larger kinds are not very plentiful. The *bumbelo* is like a large sand-eel; it is dried in the sun, and is usually eaten at breakfast with *kedgerree*, a dish of rice boiled with *dol* (split country pease), and coloured with turmeric. The prawns are the finest I ever saw, of an excellent flavour, and as large as craw-fish; they are frequently shelled, pressed flat, and dried. The island is too small to furnish much game, but the red-legged partridge is not uncommon, and we sometimes see snipes. Among other articles of food, I ought to mention frogs, which are larger here than I ever saw them, and are eaten by the Chinese and Portuguese, but not, I believe, by any of the other inhabitants of Bombay.

#### MANNERS.

The parties in Bombay are the most dull and uncomfortable meetings one can imagine. Forty or fifty persons assemble at seven o'clock, and stare at one another till dinner is announced, when the ladies are handed to table, according to the strictest rules of precedence, by a gentleman of a rank corresponding to their own. At table there can be no general conversation; but the different couples who have been paired off, and who, on account of their rank, invariably sit together at every great dinner, amuse themselves with remarks on the company, as satirical as their wit will allow; and woe be to the stranger, whose ears are certain of being regaled with the catalogue of his supposed imperfections and misfortunes, and who has the chance of learning more of his own history than in all probability he ever knew before. After dinner the same topics continue to occupy

occupy the ladies, with the addition of lace, jewels, intrigues, and the latest fashions; or, if there be any newly-arrived young women, the making and breaking matches for them furnish employment for the ladies of the colony till the arrival of the next cargo. Such is the company at an English Bombay feast. The repast itself is as costly as possible, and in such profusion that no part of the table-cloth remains uncovered. But the dinner is scarcely touched, as every person eats a hearty meal called tiffin, at two o'clock, at home. Each guest brings his own servant, sometimes two or three; these are either Parsees or Mussulmans. It appears singular to a stranger to see behind every white man's chair, a dark, long bearded, turbaned gentleman, who usually stands so close to his master, as to make no trifling addition to the heat of the apartment; indeed, were it not for the *punka*, (a large frame of wood covered with cloth,) which is suspended over every table, and kept constantly swinging, in order to freshen the air, it would scarcely be possible to sit out the melancholy ceremony of an Indian dinner.

On leaving the eating-room, one generally sees or hears, in some place near the door, the cleaning of dishes, and the squabbling of cooks for their perquisites. If they are within sight, one perceives a couple of dirty Portuguese (black men who eat pork and wear breeches) directing the operations of half a dozen still dirtier Pariahs, who are scraping dishes and plates with their hands, and then, with the same unwashed paws, putting aside the next day's tiffin for their master's table.

The equipage that conveys one from a party, if one does not use a palankeen, is curious. The light and elegant figure of the Arab horses is a strong contrast with the heavy carriages and clumsy harness generally seen here; the coachman is always a whiskered Parsee, with a gay-coloured turban, and a muslin or chintz gown, and there are generally two *massalgees*, or torch-bearers, and sometimes two horse-keepers, to run before one. On getting home, one finds a *sepooy* or *peon* walking round the open virandas of the house, as a guard. We have four of these servants, two of whom remain in the house for twenty-four hours, when they are relieved by the two others. These men carry messages, go to market, and attend to the removal of goods or furniture, but will carry nothing themselves heavier than a small book. The

female servants are Portuguese, and they only act as ladies'-maids, all household work being done by men, as well as the needle-work of the family.

#### ENGLISH MANUFACTURES.

In Bombay there are a good many Banyans, or travelling merchants, who come mostly from Guzerat, and roam about the country with muslins, cotton-cloth, and shawls, to sell. On opening one of their bales, I was surprised to find at least half of its contents of British manufacture, and such articles were much cheaper than those of equal fineness from Bengal and Madras. Excepting a particular kind of chintz made at Poonah, and painted with gold and silver, there are no fine cotton-cloths made on this side of the peninsula; yet still it seems strange, that cotton carried to England, manufactured, and returned to this country, should undersell the fabrics of India, where labour is so cheap. But I believe this is owing partly to the uncertainty and difficulty of carriage here, although the use of machinery at home must be the main cause. The shawls are brought here direct from Cashmeer, by the native merchants of that country, so that we sometimes get them cheap and beautiful. The Banyans ought to be Hindoos, though I have known Mussulmans adopt the name, with the profession; their distinguishing turban is so formed as to present the shape of a rhinoceros' horn in front, and it is generally red.

#### NATIVE MANNERS.

On first coming here, one would imagine that none of the people ever slept at night; for, besides that the copper-smiths and blacksmiths generally work all night, and sleep all day, on account of the heat, there are processions going about from sunset till sunrise, with *toms* (small drums), kettle-drums, citarrs, vins, pipes, and a kind of large brazen trumpet, which requires two people to carry it, making altogether the most horrible din I ever heard. These processions, with the picturesque dresses of the natives, and their graceful attitudes, the torches carried by children, and the little double pipe blown by boys, whose wildness might make them pass for satyrs, put one strongly in mind of the ancient Bacchanals. It is usually on account of marriages that these nocturnal feasts are held; when they are in honour of a god, they take place in the day, when the deity is carried on a litter in triumph, with banners before and behind, and priests carrying flowers, and milk and rice,



fire, while hardly any one joins the procession without an offering. All this looks very well at a distance, but, when one comes near, one is shocked at the meanness and inelegance of the god, and at the filth and wretchedness of his votaries.

#### THE PARSEES.

It appears that there have been two legislators of the name of Zoroaster, one of whom lived in times of such remote antiquity, that no dependence can be placed on the traditions concerning him. The last flourished as late as the reign of Darius, the son of Cambyzes. He appears to have reformed the religion of his country, which there is reason to think was till that time the same with that of India, to have built the first fine temples, and to have written the books of Guebre laws, of which only some fragments remain.

The Parsees acknowledge a good principle under the name of Hormuzd, and an evil principle under that of Ahrimane. Subordinate to Hormuzd, the *ferishta*, or angels, are charged with the creation and preservation of the material world. The sun, the moon, and the stars, the years, the months, and the days, have each their presiding angel; angels attend on every human soul, and an angel receives it when it leaves the body. *Myhr*, or *Mithra*, is the *ferishta* to whom this important charge is assigned, as well as that of judging the dead; he is also the guardian of the sun, and presides over the sixth month, and the sixth day of the month. The good *ferishta* have corresponding evil genii, who endeavour to counteract them in all their functions; they particularly encourage witchcraft, and willingly hold converse with enchanters of both sexes, sometimes revealing truly the secrets of futurity for malicious purposes. As in other countries, the old, the ugly, and the miserable, are stigmatized as witches, and the Indian Brahmans are regarded by the Guebres as powerful magicians.

Fire is the chief object of external worship among the Parsees. In each *atsh-khaneh*, or fire-house, there are two fires, one of which it is lawful for the vulgar to behold, but the other, *atsh-baharam*, is kept in the most secret and holy part of the temple, and is approached only by the chief dustoor; it must not be visited by the light of the sun, and the chimneys for carrying off the smoke are so constructed as to exclude his rays. The *atsh-baharam* must be composed of

five different kinds of fire, among which I was surprised to hear the dustoor mention that of a funeral pile, as the Guebres expose their dead; but he told me that it was formerly lawful to return the body to any of the four elements; that is, to bury it in the earth or in the water, to burn or to expose it, but that the latter only is now practised; consequently, if the *atsh-baharam* goes out, they must travel to such nations as burn their dead, to procure the necessary ingredient to rekindle it. When the last *atsh-khaneh* was built in Bombay, a portion of the sacred fire was brought from the altar at Yezd, in a golden censer, by land, that it might not be exposed to the perils of the sea.

The sun and the sea partake with fire in the adoration of the Guebres. Their prayers, called *zemzemé*, are repeated in a low murmuring tone, with the face turned towards the rising or the setting sun, and obeisance is made to the sea and to the full moon. The Parsee year is divided into twelve lunar months, with intercalary days, but there is no division of time into weeks. The festivals are the *nowroze*, or day of the new year, and six following days; the first of every month, and the day on which the name of the day and that of the month agree, when the same *ferishta* presides over both.

A Parsee marries but one wife, excepting when he has no children; then, with the consent of the first, he may take a second. An adopted child inherits equally with legitimate children, but, if there be none, before all other relations. The death of a father is observed as an annual festival. The body must not touch wood after death; it is accordingly laid upon an iron bier, to be conveyed to the repository for the dead, where it is left exposed to the air till it is consumed. In Bombay these repositories are square inclosures, surrounded by high walls: the vulgar Parsees superstitiously watch the corpse, to see which eye is first devoured by the birds, and thence augur the happiness or misery of the soul.

The sacred books are in the Zend and Pehlavi languages, both ancient dialects of Persia. The fragments of these which escaped during the troubles that followed the Mahomedan conquest of Persia, are all that the Guebres have to direct either their practice or their faith; and, where these are found insufficient, the dustoors supply rules from their own judgment. The chief doctrines of the remaining books

books respect future rewards and punishments, injunctions to honour parents, and to marry early, that the chain of being be not interrupted, and prohibitions of murder, theft, and adultery.

When the Guebres were driven from their own country by the Mussulmans, a considerable body of them resolved to seek a new land, and accordingly put to sea, where they suffered great hardships. After attempting to settle in various places, they at length reached Sunjurn in Guzerat, and sent their chief dustoor, Abah, on shore, to ask an asylum. This was granted by the Rajah on certain conditions, and a treaty to the following effect was drawn up: The Guebres shall have a place allotted to them for the performance of their religious and burial rites; they shall have lands for the maintenance of themselves and their families; they shall conform to the Hindoo customs with regard to marriages, and in their dress; they shall not carry arms; they shall speak the language of Guzerat, that they may become as one people with the original inhabitants; and they shall abstain from killing and eating the cow. To these conditions the Parsees have scrupulously adhered, and they have always been faithful to their protectors.

The Parsees in British India enjoy every privilege, civil and religious. They are governed by their own *panchait*, or village council. The word *panchait* literally means a council of five, but that of the Guebres in Bombay consists of thirteen of the principal merchants of the sect; these were chosen originally by the people, confirmed by the government, and have continued hereditary. This little council decides all questions of property, subject however to an appeal to the recorder's court; but an appeal seldom happens, as the *panchait* is jealous of its authority, and is consequently cautious in its decisions. It superintends all marriages and adoptions, and inquires into the state of every individual in the community; its members would think themselves disgraced if any Parsee were to receive assistance from a person of a different faith; accordingly, as soon as the children of a poor man are old enough to marry, which, in conformity to the Hindoo custom, is at five or six years of age, the chief merchants subscribe a sufficient sum to portion the child; in cases of sickness, they support the individual or the family, and maintain all the widows and fatherless.

The *panchait* consists both of dustoors

and laymen; all religious ceremonies and festivals come under its cognizance, together with the care of the temples, the adjusting the almanack, and the subsistence and life of the dogs. I could not learn with certainty the origin of the extreme veneration of the Parsees for this animal; every morning the rich merchants employ koolis to go round the streets with baskets of provision for the wild dogs; and, when a Parsee is dying, he must have a dog in his chamber to fix his closing eyes upon. Some believe that the dog guards the soul, at the moment of its separation from the body, from the evil spirits; others say that the veneration for the dogs is peculiar to the Indian Guebres, and that it arose from their having been saved from shipwreck in their emigration to India, by the barking of the dogs announcing their approach to the land in a dark night.

The Parsees use some solemnities when they name their children, which is done at five or six months old; when the muslin shirt is put on the first time, a sacred fire is lighted, prayers are repeated, and the name is given. Since their intercourse with Europeans, they persist in calling this ceremony christening, because it is performed when the first or proper name is given; the second name is a patronymic; thus *Norozejee Jumsheedjee*, is *Norozejee* the son of *Jumsheedjee*.

The Parsees are the richest individuals on this side of India, and most of the great merchants are partners in British commercial houses. They have generally two or three fine houses, besides those they let to the English; they keep a number of carriages and horses, which they lend willingly, not only to Europeans, but to their own poor relations, whom they always support. They often give dinners to the English gentlemen, and drink a great deal of wine, particularly Madeira. The Guebre women enjoy more freedom than other oriental females, but they have not yet thought of cultivating their minds. Perhaps this is owing in great measure to the early marriages which, in compliance with the Hindoo customs, they contract. By becoming the property of their husbands in their infancy, they never think of acquiring a further share of their affection, and, with the hope of pleasing, one great incitement to mental improvement is cut off.

The Parsees are in general a handsome large people, but they have a more vulgar



vulgar air than the other natives; they are extremely active and enterprising, and are liberal in their opinions, and less bigotted to their own customs, manners, and dress, than most nations. Of their hospitality and charitable dispositions, the following is an instance. During the famine that desolated India in the years 1805 and 1806, the Parsee merchant Ardeseer Dadee, fed five thousand poor persons for three months at his own expense, besides other liberalities to the starving people. The Parsees are the chief landholders in Bombay. Almost all the houses and gardens inhabited by the Europeans are their property; and Pestenguee told me that he received not less than 15,000*l.* a-year in rents, and that his brother received nearly as much.

#### MYTHOLOGICAL SIMILARITY.

I have forbore to point out the striking similarity of many of the deities to those of Greece and Rome, as it is too obvious to escape your attention. A remarkable proof of their identity with the gods of Egypt, occurred in 1801, when the sepoy regiments who had been sent into that country, fell down before the gods in the temple of Tentyra, and claimed them as those of their own belief.

#### GREAT CAVE AT CARLI.

When we looked round, we almost fancied ourselves in a Gothic cathedral. Instead of the low flat roof of the cave of Elephanta, this rises to an astonishing height, with a highly covered roof, supported by twenty-one pillars on each side, and terminating in a semicircle. Opposite to the entrance is a large temple, (if I may call it so,) not hollowed, with a dome, on which is fixed a huge teak umbrella, as a mark of respect. Without the pillars there is a kind of aisle on each side, of about six feet wide; the length of the cave is forty paces, and its breadth is fourteen. Here are no sculptures within the cavern, except on the capitals of the pillars. The columns are mostly hexagons, though the number of angles varies; the bases are formed like compressed cushions; the capitals resemble an inverted flower, or a bell, on the top of which are two elephants, with two riders on each; and on several of the columns there are inscriptions in a character not hitherto decyphered. There is a very curious circumstance in this cavern, which is, that the roof is ribbed with teak wood, cut to fit the cave exactly, and supported

by teeth in the timber, fitting to corresponding holes in the rock; I imagine this to be a precaution against the destruction of this beautiful work by the monsoon rains. The cave of Carli is really one of the most magnificent chambers I ever saw, both as to proportion and workmanship. It is situated near the top of a wooded mountain, commanding one of the finest prospects in the world; its reservoirs cut, like itself, out of the living rock, overflow with the purest water, and the country around it is fertile enough to supply every thing in abundance for human subsistence. The cave is a temple, and on each side there are corridors, with cells proper for the residence of priests and their families. But the most laboured part of the work is the portico of the temple. One third of its height is filled up by a variety of figures, one of which, in a dancing posture, is remarkable for gracefulness of design, and the ends are occupied to the same height by gigantic elephants; above these is a cornice of reeds, bound together by fillets at equal distances, and the space over it is filled by small arched niches, finished with the same cornice. The centre is occupied by a horse-shoe arch, with a pointed moulding above, and below there is a square door of entrance to the cave. To protect the portico from the injuries of the weather, a rude screen was left at the entrance, part of which has fallen in; before it there is an enormous pillar, crowned with three animals, and now overgrown with moss and grass.

The difference between the cavern temples of Carli and of Elephanta is striking. Here are no personifications of the deity, no separate cells for secret rites; and the religious opinions which consecrated them are no less different. The cave of Carli is a temple dedicated to the religion of the Jines, a sect whose antiquity is believed by some to be greater than that of the Braminical faith, from which their tenets are essentially different, though many of their customs agree entirely with those of the Bramins, as might be expected from natives of the same country.

#### THE JINES.

The Jines believe that the world is of itself eternal, and that its changes are the effects of necessity. They hold, that to abstain from slaughter is grace, and that to kill any thing is sin. They accordingly abstain from animal food, from the fruit of trees giving milk, and from

honey. Adultery and theft are forbidden; they burn the dead, and throw their ashes into the water, but pay no honours to the deceased. They are divided into four classes, but in what respects they agree with, or differ from, the Braminical casts I have not learnt; like the Bramins, they worship fire, and have sixteen ceremonies in common with them.

#### WAR AND FAMINE.

Round Tulligong the country presents melancholy traces of the ravages of war and famine. The camps of Scindia and Holkar are every-where discernible, and the march of their soldiers is marked by ruined houses and temples, and drained tanks. Tulligong is just recovering from the effects of the dreadful famine of 1805-6. It is said that, in this town alone, eighty thousand persons perished; and one of my fellow-travellers says, that, when he was here last year, the bones strewed the fields around. The inhabitants of many towns and villages emigrated, hoping to find elsewhere that sustenance which failed at home; thousands perished on the road side, and many, at the very moment when they stretched forth their hands to receive the means of life which the charity of the British afforded, sunk to death ere the long-wished-for morsel reached their lips. A mother, with five children, on her way from Hydrabad to Bombay, had reached Salsette; there she was too weak to proceed, and, to preserve herself and four of her offspring, she sold the fifth for a little rice; but it was too late, she and her infants perished the next morning; and instances of the like were numerous. Yet such was the patience of the Hindoos, that they saw the waggons of rice, sent by the English at Bombay to the relief of Poonah, pass through their villages without an attempt to stop them.

#### RIDING ON ELEPHANTS.

To-day, for the first time, I rode on an elephant; his motions are by no means unpleasant, and they are quick enough to keep a horse at a round trot to keep up with him. The animal we rode is eleven feet high; his forehead and ears are beautifully mottled; his tusks are very thick, and sawed off to a convenient length for him to kneel while his riders mount. On his back an enormous pad is placed, and tightly girt with chains and cotton rope; upon this is placed the *howda*, a kind of box divided into two parts; the front containing a seat large

enough for two or three persons, and the back a space for the servant who bears the umbrella. The driver sits astride on the animal's neck, and, with one foot behind each ear, he guides him as he pleases. On our return we saw him fed; as soon as the *howda* is taken off, he is led to the water, where he washes and drinks; he is then fastened by the heels to a peg in his stable, where he lies down to sleep for a few hours in the night only. His food is rice, grass, leaves, and young branches of trees, but he is most fond of bread and fruit, especially the plantain.

#### POONAH.

In the afternoon the resident escorted us through the town of Poonah, to the sacred mount of Parbutty or Parvati, about two miles from Poonah. On each side of the road are gardens, fields, and country-houses; and at the foot of Parbutty the Peishwa has a pleasant palace, with extensive gardens, in which there is a beautifully winding lake, whose banks are clothed with trees; and in the middle of the bason, opposite to the palace, is a small island with a temple, and two or three Bramins' houses, in a grove of fruit-trees.

The view from Parbutty is fine; it commands the town, with its gardens and plantations, the cantonments of the British subsidiary force, and the Sungum. Near the foot of the hill is a large square field, inclosed with high brick walls, where the Peishwa assembles the Bramins, to whom he gives alms at the great Mahratta feast at the close of the rainy season. They are shut up in it till all are assembled, and, as they come out one by one, they receive the gratuity, of which, but for this precaution, some would get too many shares. On this occasion the Bramins come from all parts of India, and beg their way to and from Poonah, so that they have the pleasure of the festival, and gain a few rupees by their journey.

I am sorry the Peishwa is now absent on a pilgrimage, as I should like to see a native prince. I am told that he is a man of little or no ability, a great sensualist, and very superstitious. His time is spent in making pilgrimages, or buried in his zenana. Hardly a week passes without some devout procession, on which he squanders immense sums, and consequently he is always poor.

The Peishwa's family is Braminical, but of so low an order that the pure Bramins



Bramins refused to eat with him; and at Nassuck, a place of pilgrimage near the source of the Godavery, the Peishwa was not allowed to descend into the water by the same flight of steps used by the holy priests. We returned from Parbutty through the town. I saw nothing to distinguish the bazar of the capital from those of the villages, excepting a greater number of female ornaments. The houses are very mean, only the better ones are painted as in Bombay. As we went along, I saw a number of women pouring jugs of water before a door, and was told it was the custom to do so when a child (I think only the first) is born, as an emblem of fertility. The ancient palace, or rather castle, of Poona, is surrounded by high thick walls, with four large towers, and has only one entrance, through a highly pointed arch; here the Peishwa's brother and other members of his family reside; but he has built a modern house for himself in another part of the town. It is square, with four turrets, and is painted all over with pale green leaves.

The present Peishwa is the son of Raghabhoy, whom the victories and intrigues of the English have placed on the Musnud, and have reduced to a state little more enviable than that of the prisoner Rajah at Sitarrah, who is the grandson of Sevajee. The Peishwa still keeps up the farce of going to Sitarrah to receive the insignia of his office from the hand of the Rajah, but is himself so completely under our dominion, that he pays a subsidy to maintain the three thousand troops which surround his capital and keep him a prisoner.

## COLUMBO.

We have now been at Columbo some days; and I am so delighted with the place, and with the English society here, that, if I could choose my place of residence for the rest of the time of my absence from England, it should be Columbo. We generally drive out before breakfast in a bandy, and go sometimes through the fort, which is extremely pretty. It is immediately between the sea and the lake, and only joined to the main land by a causeway on each side of the water; and sometimes we go through the cinnamon gardens, which lie at the opposite end of the lake. The cinnamon is naturally a tall shrub, or rather tree, but it is kept low in the gardens for the sake of the young bark, which is gathered at two different seasons, though the same plants are not cut every season.

When the sticks are cut, the bark is taken off with a little instrument, which peels the whole at once; it is then laid in the sun to dry, when it rolls off itself in the manner in which we see it in the shops. Great nicety is required in laying together a sufficient number of pieces for one roll, and in sorting the different qualities, the finest spice being always at the extremity of the branch. The soil in the gardens is fine white sand. Besides the cinnamon, I saw there the cashew-nut, two kinds of datura, the ixora, and a variety of plants, with the names and properties of which I am not acquainted.

## TAKING ELEPHANTS.

When we reached the craal it was near ten o'clock, and we found the collector and Mr. Daniel awaiting us in the breakfast bungalow, where the attention of the former had literally spread a feast in the wilderness. The craal is in the shape of a funnel, the wide part of which extends several hundred feet into the forest, leaving the trees within standing. It is composed of strong posts made of whole trunks of trees driven well into the ground, and lashed to others, placed horizontally, with strong coier ropes. To defend this wall from the fury of the elephants, small fires are lighted near it on the outside, which intimidate the animals, so that they do not approach it. The trap is divided into three parts, the outer one of which is only inclosed on three sides, and communicates with the next by a gate made of strong poles, fastened together by ropes so as to permit it to roll up. When the elephants are once driven into the outer chamber, they are prevented from retreating by men stationed at the entrance with different kinds of weapons, but chiefly sticks, on the ends of which are bundles of lighted straw. When a sufficient number are thus collected in the outer inclosure, the hunters close in upon them, and drive them by their shouts and weapons into the second chamber, the gate of which is immediately let down, and they are there confined till it is convenient to take them out. When every thing is prepared for that purpose, the animals are driven into the third and last inclosure, which is also the smallest. One end of it terminates in a long passage, just wide enough for a single beast; and, the moment one of them enters it, the hunters thrust strong poles through the interstices in the walls of the craal, and close him in so that he cannot move backwards or forwards.

Two tame elephants are then stationed one at each side of the outlet, and putting in their trunks they hold that of their wild brother till the hunters have passed several bands of rope round his neck, and fastened nooses to each of his feet. A rope is then passed through his neck-bands and those of the tame animals; the stakes in front are gradually removed; the ropes are drawn tighter; and the prisoner is led out between his two guards, who press him with their whole weight, and thus lead him to the tree or the stake where he is to be fastened. If he be refractory, they beat him with their trunks till he submits; he is sometimes tied by one leg, sometimes by two; if he be very strong and furious, he is fastened by the neck and by all his limbs. I never saw grief and indignation so passionately expressed as by one of these creatures; he groaned, tried to tear his legs from their fetters, buried his trunk in the earth, and threw dust into the air. Not even the choicest food, the plantain tree, or the leaf of the young palm, could tempt him to eat or to forget his captivity for several hours. It sometimes happens that they starve themselves to death; but a few days generally suffices to calm their fury, and their education is immediately begun.

The elephants here are used for drawing timber out of the jungle, and for other public works; but the greater number of those caught in Ceylon are sold to the continent of India. The elephant-keepers teach their beasts a number of tricks, such as walking upon two legs, taking up people with their trunks, tearing up trees, and picking pins or small coins out of the sand. Yet, tame as they are, they are extremely sensible to injuries. One of those we saw, though habitually gentle and obedient, formerly killed a keeper who had been cruel to him. The number and variety of stories concerning the sagacity of the elephant, told by those most in the habit of seeing and observing that animal, if they do not prove the truth of each anecdote, are yet strongly presumptive of his wisdom and docility. I was told by a gentleman, that, not long ago, a considerable body of troops had to cross the Kistna, then much swollen by the rains, in doing which, one of the artillery-men who was mounted on a gun fell off in the middle of the stream, immediately before the wheel of the gun-carriage; his comrades gave him up for lost; but an elephant attending to the artillery had seen him fall, and,

putting his trunk to the wheel, raised it so as to prevent its crushing the man, and then lifted him out of the water unhurt.

#### THE CINGALESE.

The Cingalese are ingenious workmen in gold and silver: their more useful manufactures are, hemp and coier rope, coarse cotton cloths for domestic consumption, ratan mats and baskets, and cane-work of all kinds. The products of the island, besides timber, elephants, and cinnamon, are hemp, coier, cocoanuts, arrack, precious stones, pearls, and drugs; among which are, Columbo-root, gamboge, and the *Datura fastuosa*, which the natives use as a cure for the spasmodic asthma, by cutting the root in small pieces, and smoking it like tobacco; the *Datura metel*, which is most plentiful about Columbo, is said to possess the same qualities.

#### TRINCOMALE.

The scenery of Trincomale is the most beautiful I ever saw; I can compare it to nothing but Loch Catrine on a gigantic scale. The ships are now lying in Back-bay, but the inner harbour is safe at all seasons; it is so land-locked, that it appears like a lake. Yesterday we rode before breakfast to fort Osnaburg, on a high point of land, commanding both divisions of the inner harbour. The bay, gleaming with the rising sun, seemed like a sheet of liquid gold, broken into creeks and bays, studded with verdant isles, and inclosed by mountains feathered with wood to the summit; while from the nearer crags the purple convolvulus, the white moon-flower, and the scarlet and yellow gloriosa, floated like banners in the wind.

The outer bay is formed by a bold projecting rock, at the extremity of which are the remains of a Hindoo temple. Six pillars, beautifully carved and supporting a cornice and roof, now form the portico of a British artillery hospital; and a seventh pillar is placed on the summit of a rock opposite. We were told that some caves exist in the neighbourhood, but whether natural or artificial we could not ascertain, neither could we procure a guide to them.

Trincomale was formerly considered very unhealthy, but there does not appear to be any local circumstance to render it so, and the complaints of it on that head are daily decreasing. Like the rest of the coast of Ceylon, the soil had been found unfit for raising vegetables; but, by the exertions of Admiral Drury, a colony



colony of Chinese, similar to that at Pointe de Galle, has established a large garden, whose products are already such as to promise the fairest success. The admiral has also been at pains to import cattle and poultry, and to distribute them among the natives, so as, if possible, to secure a supply for the fleet. Timber is in great plenty, and easy of access, and there are many coves where ships may be hove down with the greatest safety at all seasons; so that repairs can be performed here at less cost than at any other place in India, though the rise of tide is not sufficient at any season for the building of docks.

## MADRAS.

I do not know any thing more striking than the first approach to Madras. The low flat sandy shore extending for miles to the north and south, for the few hills there are appear far inland, seems to promise nothing but barren nakedness, when, on arriving in the roads, the town and fort are like a vision of enchantment. The beach is crowded with people of all colours, whose busy motions at that distance make the earth itself seem alive. The public offices and store-houses, which line the beach, are fine buildings, with colonnades to the upper stories, supported by rustic bases arched, all of the fine Madras chunam, smooth, hard, and polished as marble. At a short distance, Fort-George, with its lines and bastions, the government-house and gardens, backed by St. Thomas's Mount, form an interesting part of the picture, while here and there, in the distance, minarets and pagodas are seen rising from among the gardens.

We were hardly a-shore when we were surrounded by above a hundred *dubashis* and servants of all kinds, pushing for employment. The *dubashis* undertake to interpret, to buy all you want, to change money, to provide you with servants, tradesmen, and palankeens, and, in short, to do every thing that a stranger finds it irksome to do for himself. We went immediately to our friend's garden-house; for at Madras every body lives in the country, though all offices and counting-houses, public and private, are in the fort or in town. The garden-houses are generally of only one story; they are of a pretty style of architecture, having their porticos and virandas supported by pillars of chunam; the walls are of the same material, either white or coloured, and the floors are covered with ratan mats, so that it is impossible to be more cool.

The houses are usually surrounded by a field or compound, with a few trees and shrubs, but it is with incredible pains that flowers or fruits are raised. During the hot winds, *tats* (a kind of mat), made of the root of the koosa grass, which has an agreeable smell, are placed against the doors and windows, and constantly watered, so that, as the air blows through them, it spreads an agreeable scent and freshness through the house.

I went the other day to see the naval hospital here, a large handsome building, with an excellent garden, and very well appointed. On the top is a large platform, where the convalescents take exercise and enjoy fresh air, with the view over all Madras, its petah or Black-town, and garden-houses to the shipping in the roads. There is a rope-walk attached to the hospital, but it wants air and is rather short; it however furnishes employment for the invalids. From the hospital I went to see the garden which the late Dr. Anderson had planted as a botanical garden, at a vast expense, but it is now in a sad state of ruin. I remarked there the *Saguerus Rumphii*, a kind of palm, from which an excellent kind of sago is made. It is also valuable on account of the black fibres surrounding the trunk at the insertion of the leaves, which afford a cordage for ships, said to be stronger and more durable than that made from any other vegetable substance. I saw also the *Nopaul*, a kind of prickly pear, on a species of which the cochineal insect lives, and which is now cultivated in Madras as an esculent vegetable. It was brought here merely as a curious exotic, but was discovered by Dr. Anderson to be a valuable antiscorbutic, and has since been used in all men-of-war on the Indian station, which are now almost free from that dreadful malady the scurvy. The *nopaul* keeps fresh, and even continues to vegetate long after it is gathered; it makes an excellent pickle, which is now issued to the ships of war.

## POPULATION AND MANNERS.

The language spoken at Madras by the natives is the Talinga, here called Malabars. The men-servants are all Hindoos, but the women are mostly Portuguese. The palankeen-bearers are called *Bhois*, and are remarkable for strength and swiftness. They have a peculiar song, or cry, with which they amuse themselves on a journey; at first it sounds like the expression of pain and weariness, but it presently breaks out into sounds of exultation.

I have

I have not seen any banians at Madras, but there are a number of hawkers who resemble the borahs. I often see natives of Pondicherry, French converts, going about with boxes of lace and artificial flowers, made chiefly by the ladies of the decayed French families in that settlement. There is something in the gaiety of the French character that communicates itself to all around. I have seen a black man, from Pondicherry, handle a lace, a flower, a ribbon, with all the air of a fine gentleman, and in his rags shew more politeness and gallantry, than half our Madras Civil Servants are possessed of. Besides these French pedlars, there are a set of Mahomedans, who go about selling moco stones, petrified tamarind wood, garnets, coral, mock amber, and a variety of other trinkets, and who are, in their way, as amusing as the Frenchmen. The manner of living among the English at Madras has a great deal more of external elegance than at Bombay; but, the same influences operating on the society, I find it neither better nor worse.

I was two evenings ago at a public ball in the Pantheon, which contains, besides a ball-room, a very pretty theatre, card-rooms, and virandas. During the cold season there are monthly assemblies, with occasional balls all the year, which are very well conducted. The Pantheon is a handsome building; it is used as a free-masons' lodge of modern masons, among whom almost every man in the army and navy who visits Madras enrolls himself. The only other public place at Madras is the Mount Road, leading from Fort-George to St. Thomas's Mount. It is smooth as a bowling-green, and planted on each side with banian and yellow tulip trees. About five miles from the fort, on this road, stands a cenotaph to the memory of Lord Cornwallis. It has cost an immense sum of money, but is not remarkable for good taste; however, I love to see public monuments in any shape to great men. It is the fashion for all the gentlemen and ladies of Madras to repair, in their gayest equipages, to the Mount Road, and, after driving furiously along, they loiter round and round the cenotaph for an hour, partly for exercise, and partly for the opportunity of flirting and displaying their fine clothes; after which they go home, to meet again every day in the year. But the greatest lounge at Madras is during the visiting hours, from nine o'clock till eleven, when the young men

go from house to house to retail the news, ask commissions to town for the ladies, bring a bauble that has been newly set, or one which the lady has obliquely hinted, at a shopping party the day before, she would willingly purchase, but that her husband does not like her to spend so much, and which she thus obtains from some young man, one quarter of whose monthly salary is probably sacrificed to his gallantry. When all the visitors who have any business are gone to their offices, another troop of idlers appears, still more frivolous than the former, and remains till *tiffin*, at two o'clock, when the real dinner is eaten, and wines and strong beer from England are freely drank. The ladies then retire, and for the most part undress, and lie down with a novel in their hands, over which they generally sleep. About five o'clock the master of the family returns from his office; the lady dresses herself for the Mount Road; returns, dresses, dines, and goes from table to bed, unless there be a ball, when she dresses again, and dances all night; and thus, I assure you, is a fair, very fair, account of the usual life of a Madras lady.

#### CALCUTTA.

The English society of Calcutta, as it is more numerous, affords a greater variety of character, and a greater portion of intellectual refinement, than that of either of the other presidencies. I have met with some persons of both sexes in this place, whose society reminded me of that we have enjoyed together in Britain, when some of the wisest and best of our countrymen, whose benevolence attracted our attention, as their talents commanded our esteem, loved to relax from their serious occupations in the circle of their friends. Among the few here who know and appreciate these things, the most agreeable speculations are always those that point homeward to that Europe, where the mind of man seems to flourish in preference to any other land. If we look round us, the passive submission, the apathy, and the degrading superstition of the Hindoos; the more active fanaticism of the Mussulmans; the avarice, the prodigality, the ignorance, and the vulgarity, of most of the white people, seem to place them all on a level, infinitely below that of the least refined nations of Europe.

Of the public buildings of Calcutta, the government-house, built by Lord Wellesley, is the most remarkable. The lower story forms a rustic basement, with  
arcades



arcades to the building, which is Ionic. On the north side there is a handsome portico, with a flight of steps, under which carriages drive to the entrance; and on the south there is a circular colonnade, with a dome. The four wings, one at each corner of the body of the building, are connected with it by circular passages, so long as to secure their enjoying the air all around, from whichever quarter the wind blows. These wings contain all the private apartments; and in the north-east angle is the council-room, decorated, like the family breakfast and dinner rooms, with portraits. The centre of the house is given up to two rooms, the finest I have seen. The lowest is paved with dark grey marble, and supported by Doric columns of chunam, which one would take for Parian marble. Above the hall is the ball-room, floored with dark polished wood, and supported by Ionic pillars of white chunam. Both these fine rooms are lighted by a profusion of cut-glass lustres suspended from the painted ceilings, where an excellent taste is displayed in the decorations.

Besides the government-house, the public buildings are, a town-house, which promises to be handsome when finished; the court-house, a good-looking building; and two churches, the largest of which has a fine portico, and both have handsome spires. The hospital and jail are to the south of the town, on that part of the esplanade called the Course, where all the equipages of Calcutta assemble every evening, as those of Madras do on the Mount Road. The houses now occupied by the orphan schools being ruinous, there are handsome designs for erecting new ones. The writers' buildings, to the north of the government-house, look like a shabby hospital, or poor's-house; these contain apartments for the writers newly come from Britain, and who are students at the college of Fort-William, which is in the centre of the buildings, and contains nothing but some lecture-rooms.

Calcutta, like London, is a small town of itself, but its suburbs swell it to a prodigious city, peopled by inhabitants from every country in the world. Chinese and Frenchmen, Persians and Germans, Arabs and Spaniards, Americans and Portuguese, Jews and Dutchmen, are seen mixing with the Hindoos and English, the original inhabitants and the actual possessors of the country. This mixture of nations ought, I think, to weaken national prejudices; but, among

the English at least, the effect seems diametrically opposite. Every Briton appears to pride himself on being outrageously a John Bull; but I believe it is more in the manner than in the matter, for, in all serious affairs and questions of justice, every man is, as he ought to be, on a footing.

## SERAMPORE.

The Danish town of Serampore is immediately opposite to Barrackpore. It is now in the hands of the English, and is the great resort of the missionaries, under whose direction there is a press where the Scriptures have been printed in all the eastern languages. Many other books have also been published under their direction, one of the most curious of which is the works of Confucius, in the original Chinese, with an English translation, by Mr. Marshman, who, without assistance or patronage, has laboured and succeeded in the study of the Chinese language, and in teaching it to his children, so as to enable them to speak and write it correctly at a very early age.

## FORT WILLIAM.

I embarked, at Calcutta, on board a pilot's schooner, which should have proceeded immediately to this place; but by some accident we were detained till the next day opposite to Fort-William, and had full leisure to admire it, as the setting sun gilded its long lines and the white barracks within. Nothing can be more beautiful than both the outside and inside of Fort-William. The barracks are all very handsome buildings, and the trees in the different squares make the whole delightfully cool. There are no private houses within the fort, and the public-buildings seem all in excellent order. I was particularly pleased with the foundery and the machine for boring guns, which I had never seen before. There is a private dock-yard nearly opposite to Fort-William, and another a mile below it, on the same side of the river.

## CAPE OF GOOD HOPE.

I have spent ten days very agreeably on shore at Cape-Town, the neatness and beauty, and singular situation, of which, immediately at the foot of the Table Mountain, have been so often described.

The English people at the Cape live like the English every-where, as much in the manner they would do at home as circumstances will permit.

The Dutch colonists in general pre-

serve their ancient simplicity and hospitality. They usually dine at twelve o'clock, and make their principal meal at supper, at eight o'clock. I was delighted with the fine complexions and good-natured unaffected manners of the young Dutch women, after seeing the pale faces and languid affectation of the British Indians. They generally speak English well, and many of them write it correctly.

Every day, while at the Cape, I rode out in the fine country at the back of the Table Mountain, where many of the English have pleasant country houses, and there are some fine Dutch estates, particularly that of Constantia, where the rich wine of that name is produced. I was particularly delighted with the Hottentot camp, where eight hundred of that savage people have been civilized and taught the arts of society. Before the last taking of the Cape by the British, the Hottentots, embodied as a regiment by the Dutch, were treated rather as public slaves than as soldiers; their only clothing was undressed sheepskins, or coarse blankets; they were miserably fed, and worse lodged; and the only art they seemed to have practised was the weaving of mats and baskets. Their condition is now widely different; their cantonments have been rebuilt, and they are fed, lodged, and clothed, as well as any peasants I remember to have seen. Their houses, furniture, and clothes, are all of their own manufacture, for they are ingenious and expert at any handicraft for which they have a pattern; they are also fond of music, and readily learn to play on any instrument.

The Dutch have stocked the colony with oak and fir, neither of which arrive at such perfection as in Europe, though the fir thrives so well as to be useful as small spars for ships. It is curious to see the firs of Scotland and Norway, the oak, the myrtle, and the geranium, with the orange, the peach, and the apple, mixing their foliage, their flowers, and their fruits, in the same garden. But the climate is so delightful, that, though the tenderest plants require no shelter in the middle of winter, the summer heats are never so great as to prevent one from enjoying all kinds of exercise.

The supplies for the colony are brought from the farms in the interior by the Dutch boors, who, I am sorry to learn, do not grow a third of the corn they

might produce, for they have a notion that the colony is prosperous in proportion to the high price of wheat, not in proportion to the quantity they might export, so that, with perhaps the most fertile soil in the world, they buy a great deal of corn from the Americans, and have been more than once reduced almost to famine. It is true, that government requires them to produce a certain quantity of wheat, but they grow as little more as they can help.

All the wheat, maize, barley, oats, butter, cheese, and fruit, are brought to Cape Town in waggons, sometimes drawn by sixteen or twenty oxen, driven by a single Hottentot, who sits in the front of his waggon, and drives all the beasts in hand, with a long whip, with which he contrives to touch the foremost, and which it is great part of a young Hottentot's education to learn to manage with dexterity. Sometimes whole families come down in these waggons, which are fitted up very commodiously within. The boors are in general a large stout race of men, coarse in their habits and manners, and accused of great cruelty towards their slaves and the natives of the country; a particular tribe of the last, however, often revenged themselves by setting fire to the corn and hay, and killing the cattle, which they never carry away. These wild people are called Boschemen; they are more savage than the Hottentots or the Caffres, living on trees or in caves, and feeding on fruits, roots, and such wild animals as they can shoot with the bow and arrow, the only weapon with which they seem to be acquainted. They are a diminutive race, being seldom, if ever, seen above four feet high, and they are not numerous.

The Dutch in the neighbourhood of the Cape are much more European in their habits; such of their houses as I saw were commodious and well furnished, and their tables were covered with a profusion of good things, and very well cooked. I ate at my friend Mr. Cloote's house part of a roasted porcupine, and thought it the best animal food I ever tasted. There is abundance of venison, excellent vegetables, and fine fruit, of which the ladies are expert in making most delicious preserves. Beef and mutton are brought from the inland farms, and are often excellent; the wine which is commonly drank is small and pleasant, and free from the lusciousness of the Constantia; there is also a stronger



stronger sort, which improves very much by age, though it never arrives at the excellence of either Sherry or Madeira.

ST. HELENA.

We approached from the south-east, and till we saw the flag-staff, we did not perceive any marks of inhabitants; but, having reached the flag-staff point, we saw little batteries perched like birds' nests in the rocks, but not a blade of grass, nor any green thing was discernible. When we got abreast of St. James's Town, our eyes were regaled with the sight of about fifty trees among the white houses of the town, and their verdure, and the brightness of the buildings, produced the most singular effect, contrasted with the blackness of the rocks, which seem threatening to fall upon them on both sides. We landed about twelve o'clock at the only landing-place in the island, at St. James's Town, which reminds me of an English fishing-town; it has a few good houses, some shops of European and Indian articles, where every thing is sold very dear, a church, and a play-house. The society is by all accounts miserable enough, and the inhabitants so much at a loss for amusement, as to be divided into parties, who hate one another cordially, and quarrel for ever. The vallies in the interior of the island are said to be extremely fertile and beautiful. The oak and the fir thrive well on the hills, the date and the cocoa flourish in the town. Here are grapes, peaches, apples, and bananas, with very good vegetables, particularly potatoes, but hitherto the inhabitants have not made the most of the advantages of the soil. However, the present governor has done a great deal for the colony, and has encouraged plantations of all kinds. St. Helena is not subject to the violent rains which render tropical climates so uncomfortable during some months in the year: but there are gentle showers, which fertilize the earth and feed the springs, the water of which is excellent. I do not know if they have attempted to make wine here, but they brew very good small beer for the use of the ships which touch at the island. The presence of a fleet fills the measure of St. Helenian gaiety so completely, that an islander once expressed her wonder, "if the ladies in London did not feel very dull when the China fleet leaves the Thames!"

After tiring ourselves with lounging about the town, we came on board, and were under way by eleven o'clock the

MONTHLY MAG. No. 236.

same night, well pleased to have seen this curious little rock, but never wishing to visit it again.

AN ACCOUNT OF BENGAL, BY IBRAHIM, THE SON OF CANDU THE MERCHANT.

(From the Appendix.)

This is the account of what I, Ibrahim, the son of Candu the merchant, have seen; this is what I have been present at, and a witness to; where is the Malay who has seen the like that I, Ibrahim, the son of Candu, have seen since I arrived in the great country of Bengal!!

How long was I on my passage from the Malay countries, but how much was I rejoiced to see the beauty of Bengal, which shines like the sun on all nations; for this country of Bengal is so large, that, were I to walk for three months, I should not reach the end of the stone houses, which are every-where so high, that I could never see the hills for them;—this accounts for people saying the hills cannot be seen from Bengal. Alas! I have not forgotten the day when I ventured into the bazar, and, having no one to direct me, lost the way. How many days was it painful for me to put the soles of my feet to the ground! how rejoiced was I to reach the house of *Tuan*\* Doctor Layten, and afterward to think of the wonders I had seen!

How perfect and beautiful is the fort! how exact all its proportions, its four sides, and all its angles! This is a proper fort; but who would suppose it so large, when it can hardly be seen from without? This is a fault; but why should I, Ibrahim, the son of Candu, the poor merchant of Keddah, pretend to give my opinion in this place, all is so wonderful, and much beyond what I before knew? But yet I must describe what I have seen, that Malays may no longer be ignorant of this great country, but be acquainted with all its wonders and all its beauties, so that their hearts may be glad, and they may no longer be ignorant! Inside of the fort there is a ditch larger than that on the outside, and at the bottom of both it is level and smooth, like unto a mat fresh spread out, and the colour is like that of young paddy; for such is the management of this place, that when the Rajah pleases the water can be let in from the river, and when the rains are heavy, the water can be let out. Within this fort, which is like a large city, how

\* *Tuan* is synonymous with *Sahib*, *Matter*, or *Sir*.



many are the stone store-houses for arms, for gunpowder; for small-arms, cannon-balls, and every thing required in war; and how many store-houses are there for wine, because there are many white men, and so many sepoys, that who can count them!

It was in this great country, in this country of Bengal, which is in this place called Calcutta,—how many months journey from Penang!—on the fifteenth day of the month of Shaaban, in the year of the Hegyra, one thousand two hundred and twenty-five, at the hour of ten in the morning, when all Malays remained in the same state of ignorance as when I left them, that I, Ibrahim, the son of Candu the merchant, went to the palace of the Rajah, with all the great men of the Rajah's court, and was admitted even to the second story, (or rather second heaven.)

How beautiful is this palace, and great its extent,—who can describe it! Who can relate the riches of this country, and, above all, the beauties of the palace! When I entered the great gates, and looked around from my palankeen, (for in this country even I, Ibrahim, the son of Candu the merchant, had my palankeen,) and when I beheld the beauty and extent of the compound, the workmanship of the railings, and the noble appearance of the gates, of which there are five, and on the tops of which lions, carved out of stones, as large as life, seem small, and as if they were running without fearing to fall. I thought that I was no longer in the world I had left in the east; but it is fortunate that I was not yet overcome with surprise, and that I lived to see the wonders that were within, and to write this account, that men may know what it is.

When I entered the palace, and my Tuan said, "Ibrahim follow me, don't be afraid,—this is the house of the Rajah, and he is kind to all people, particularly to Malays," my heart was rejoiced; and as I felt above all Malays on this great day, for there were no other Malays here, I plucked up my courage and followed my Tuan, even mixing with other Tuans, of whom there were many on the stairs at the same time, all of them having large black fans in their hands, and kindness in their looks, for, whenever I raised my eyes to any of them, they smiled.

The floors of the great hall are of black stone, polished and shining like a mirror, so that I feared to walk on them;

and all around, how many transparent lustres and branches for lights were suspended, dazzling and glistening so that I could not look long upon them!

Until I arrived at the second story, the stairs were all of stone, which formed part of the wall, and had no support. I then entered the great hall where all the Tuans were assembled, and every one looked at me; but I, Ibrahim, the son of Candu the merchant, knowing the kindness of my Tuan, and that he would laugh at me if I remained behind a pillar, so that no one could see me, walked about and saw every thing, mixing with the other Tuans: no one spoke to me, but all made room for me when I passed, so much was I distinguished among the people of the court.

The floor of this great room is not of stone, because it is of a dark-coloured wood, beautifully polished; and, were I to describe all the beauties of this great hall, the splendour of the throne, and all I saw there, I should write what would not be read in three months. My head turned giddy when the Rajah entered; but, as far as I can recollect, I will faithfully describe all that I saw in this beautiful place.

At the end of the hall there is a throne, superlatively beautiful, supported by four pillars of gold, and having hangings of the colour of blood, enriched with golden fringe; it is beautiful in the extreme, and the elegance of the drapery is surprising. Within this throne there is a golden chair, with hangings and fringe of gold, in which the Rajah sits, when he receives other Rajahs and Vakeels.

In front of this throne, how many chairs were arranged in rows, and how many couches with white cushions were between the pillars, on each of which there was a stamped paper, as well as on the couch on which I afterwards sat down; for I, Ibrahim, the son of Candu the merchant, was seated with the other Tuans.

Near the throne, in front of it, there were many gilded chairs, but one of gold was placed in the centre upon the Rajah's carpet, which was beautiful and rich.

When the court was full, and I, Ibrahim, the son of Candu the merchant, was near to the throne, the Rajah entered, and every one moved different ways. But, as soon as the Rajah seated himself, the muntries and high officers of state arranged themselves according to their rank,



On that side of the hall which was to the left of the Rajah, and within the pillars, all the wives and family of the Rajah were arranged in a row one by one; and it is impossible to forget their beauty, for who could look on them without feeling unhappy at heart! And, when every body was seated, and I, Ibrahim, the son of Candu the merchant, on a couch between two pillars, the Rajah looked around from time to time, and often cast his eyes on the ladies,—when I could perceive that his heart was gladdened, for his countenance glowed with satisfaction, giving pleasure to all.

Among all the ladies there were six who were most beautiful, seated in chairs, being pregnant, some two, others six months; but there was one of the wives of the Rajah beautiful to excess, and she was eight months gone with child. She was kind and delightful to look at, of a beautiful small make, and she sat in front of a large pillar, while a Bengalee moved a large fan behind her. Whoever gazed on her felt kindness and love, and became unhappy. She resembled Fatima, the wife of I, Ibrahim, the son of Candu the merchant, but she was more beautiful.

It is the custom of this great country, that the wives of the Rajah always sit on the left side of the throne. They have neither diamonds, nor cats'-eyes, nor rubies, nor agates; yet they are beautiful, and their dress is bewitching. Some looked tall and others short, but I did not see them stand; they appeared happy, and glistened like fish fresh caught.

Such! proud Bengala's King and court,  
Where chiefs and champions brave resort,  
With ladies happy, gay, and free,  
As fishes in Bengala's sea!

One beauty shone amid the throng,  
I mark'd her nose so fair and long,  
So fitted to her pretty pole,  
Like a nice toad-fish in its hole.

One beauty small, amid the row,  
Did like the fair *Sanangin* show;  
None softer smil'd amid them all;  
Small was her mouth, her stature small,  
Her visage blended red and pale,  
Her pregnant waist a swelling sail.

Another's face look'd broad and bland,  
Like pamphlet floundering on the sand;  
Whene'er she turned her piercing stare,  
She seemed alert to spring in air.

Two more I mark'd in black array,  
Like the *salisdick* dark were they;  
Their skins, their faces fair and red,  
And white the flesh beneath lay hid.

These pretty fish, so blithe and brave,  
To see them frisking on the wave!  
Were I an angler in the sea,  
These fishes were the fish for me!!

Some time after every one was seated, an aged bintara stood up and addressed the Rajah; but I, Ibrahim, the son of Candu the merchant, did not understand him, although I have learnt Arabic. When this bintara had finished his speech, he looked round to all. Two *sida-sidas*, who were youths, went each into dark wood cases that had been placed in front of the Rajah, and then began to address and reply to each other. Four times, as the youths became fatigued, they were relieved by others. They spoke in different languages, but not in Malay; therefore I was disappointed, because I could not understand them.

After the Rajah had amused himself with their speaking, and was tired of it, every body stood up, and he gave to each who had spoken titles, and, to those who had not, he gave papers, and small packets tied with red string, for red is the English colour. What these packets contained I don't know, but one fell to the ground from the hand of the bintara, and it sounded like metal; it must have been gold or silver, and as large as a dollar. First, the bintara with the green eyes, (for it is the custom that the eldest bintara should have green shades before his eyes, that he may not be dazzled by the greatness of the Rajah, and forget his duty,) brought the books and packets, and delivered them to the bintara with the black bajee, from whose hands the Rajah received them one by one, in order to present them to the youths. The papers glistened, and were beautiful to look at; and they contained much writing for the youths to learn against the next time the Rajah might call them together.

When this was over, the Rajah, who had hitherto remained silent, and spoken only by his kind looks and smiles, took from the skirt of his bajee, on the left side, a book; and, after every one had taken his place, and the Bengalees, with gold and silver sticks, and some with whisks to keep the flies off, had arranged themselves behind the Rajah, he spoke aloud from the book; and how long did I hear the Rajah's voice! Every one was pleased; but I regretted that it was not in Malay; for who could understand it!

While the Rajah was reading aloud, the sepoys entered from one end of the hall,

hall, and marched along, passing the side of the throne, but behind the pillars. The meaning of this custom I do not comprehend, but it was no doubt some compliment to the Rajah, who seemed pleased, and raised his voice while every one stirred.

After the Rajah had finished he got up, because no one sat down any longer, except the ladies, and I followed my Tuan out of the hall; but I did not hear cannon, nor music, nor acclamations, for the English delight in silence.

It was three days after before I could think of and recollect all I had seen on this great day. I write this history, that men may not be ignorant of Bengal, and of the manners and customs of the great Rajah of the English; and it is written at Bengal, by me, Ibrahim, the son of Candu the merchant, in the thirtieth year of my age, and on the day of Khamis, being the twenty-seventh day of the month of Shaaban, and in the year of the flight of the Prophet of God, one thousand two hundred and twenty-five.

#### CHILDE HAROLD'S PILGRIMAGE,

*A Romaunt,*

AND OTHER POEMS.

By LORD BYRON.

*Octavo, Price 12s.*

[The genius of LORD BYRON does not stand in need of our eulogy. That its character is established by this work, will be evident from the elegant specimens of his lighter pieces, which we present beneath. From the principal poem, we could detach no piece from the context, without injury to the Author. But the whole work has rare merit, and deserves our warmest applause; particularly as the production of a Nobleman, at a period when nobility scarcely presents even an amateur or patron of elegant literature.]

#### ON LEAVING ENGLAND.

“ADIEU, adieu! my native shore  
Fades o'er the waters blue;  
The Night winds sigh, the breakers roar,  
And shrieks the wild seamew.  
Yon Sun that sets upon the sea,  
We follow in his flight;  
Farewel awhile to him and thee,  
My native Land—Good Night!  
“A few short hours and He will rise  
To give the Morrow birth;  
And I shall hail the main and skies,  
But not my mother Earth.

Deserted is my own good hall,  
Its hearth is desolate;  
Wild weeds are gathering on the wall;  
My dog howls at the gate.

“Come hither, hither, my little page!  
Why dost thou weep and wail?  
Or dost thou dread the billows' rage,  
Or tremble at the gale?  
But dash the tear-drop from thine eye;  
Our ship is swift and strong:  
Our fleetest falcon scarce can fly  
More merrily along.”

“Let winds be shrill, let waves roll high,  
I fear not wave nor wind;  
Yet marvel not, Sir Childe, that I  
Am sorrowful in mind;  
For I have from my father gone,  
A mother whom I love,  
And have no friend, save these alone,  
But thee—and one above.

“My father bless'd me fervently,  
Yet did not much complain;  
But sorely will my mother sigh  
Till I come back again.—

“Enough, enough, my little lad!  
Such tears become thine eye;  
If I thy guileless bosom had  
Mine own would not be dry.

“Come hither, hither, my staunch yeoman,  
Why dost thou look so pale?  
Or dost thou dread a French foeman?  
Or shiv'rest at the gale?  
“Deem'st thou I tremble for my life?  
Sir Childe, I'm not so weak;  
But thinking on an absent wife  
Will blanch a faithful cheek.

“My spouse and boys dwell near thy hall,  
Along the bordering lake,  
And when they on their father call,  
What answer shall she make?”—  
“Enough, enough, my yeoman good,  
Thy grief let none gainsay;  
But I, who am of lighter mood,  
Will laugh to flee away.

“For who would trust the seeming sigh  
Of wife or paramour?  
Fresh tears will dry the bright blue eyes  
We late saw streaming o'er  
For pleasures past I do not grieve,  
Nor perils gathering near;  
My greatest grief is that I leave  
No thing that claims a tear.

“And now I'm in the world alone,  
Upon the wide, wide sea:  
But why should I for others groan,  
When none will sigh for me?  
Perchance my dog will whine in vain,  
Till led by stranger hands;  
But long ere I come back again,  
He'd tear me where he stands.

“With thee, my bark, I'll swiftly go  
Athwart the foaming brine;  
Nor care what land thou bear'st me to,  
So not again to mine.

We come,



Welcome, welcome, ye dark-blue waves!  
And, when you fail my sight,  
Welcome, ye deserts, and ye caves!  
My native Land—Good Night!"

STANZAS

*Written in passing the Ambracian Gulf,  
November 14, 1809.*

Through cloudless skies, in silvery sheen,  
Full beams the moon on Actium's coast:  
And on these waves for Egypt's queen  
The ancient world was won and lost.

And now upon the scene I look,  
The azure grave of many a Roman;  
Where stern Ambition once forsook  
His wavering crown to follow woman.

Florence! whom I will love as well  
As ever yet was said or sung,  
(Since Orpheus sang his spouse from hell)  
Whilst thou art fair and I am young;

Sweet Florence! those were pleasant times,  
When worlds were staked for ladies' eyes:  
Had bards as many realms as rhymes,  
Thy charms might raise new Anthonies.

Though Fate forbids such things to be,  
Yet, by thine eyes and ringlets curl'd!  
I cannot lose a world for thee,  
But would not lose thee for a world!

STANZAS

Composed October 11th, 1809, during the  
night; in a thunder-storm, when the guides  
had lost the road to Zitza, near the range  
of mountains formerly called Pindus, in  
Albania.

Chill and mirk is the nightly blast,  
Where Pindus' mountains rise,  
And angry clouds are pouring fast  
The vengeance of the skies.

Our guides are gone, our hope is lost,  
And lightnings, as they play,  
But show where rocks our path have crost,  
Or gild the torrent's spray.

Is yon a cot I saw, though low?  
When lightning broke the gloom—  
How welcome were its shade!—ah, no!  
'Tis but a Turkish tomb.

Through sounds of foaming waterfalls  
I hear a voice exclaim—  
My way worn countryman, who calls  
On distant England's name.

A shot is fir'd—by foe or friend?  
Another—'tis to tell  
The mountain-peasants to descend,  
And lead us where they dwell.

Oh! who in such a night will dare  
To tempt the wilderness?  
And who 'mid thunder-peals can hear  
Our signal of distress?

And who that heard our shouts would rise  
To try the dubious road?  
Nor rather deem from nightly cries  
That outlaws were abroad.

Clouds burst, skies flash, oh, dreadful hour!  
More fiercely pours the storm!  
Yet here one thought has still the power  
To keep my bosom warm.

While wand'ring through each broken path,  
O'er brake and craggy brow;  
While elements exhaust their wrath,  
Sweet Florence, where art thou?

Not on the sea, not on the sea,  
Thy bark hath long been gone:  
Oh, may the storm that pours on me,  
Bow down my head alone!

Full swiftly blew the swift Siroc,  
When last I pressed thy lip;  
And long ere now with foaming shock  
Impell'd thy gallant ship.

Now thou art safe: nay, long ere now  
Hast trod the shore of Spain;  
'Twere hard if ought so fair as thou  
Should linger on the main.

And since I now remember thee  
In darkness and in dread,  
As in those hours of revelry  
Which mirth and music sped;

Do thou amidst the fair white walls,  
If Cadiz yet be free,  
At times from out her lattic'd halls  
Look o'er the dark blue sea;

Then think upon Calypso's isles  
Endear'd by days gone by,  
To others give a thousand smiles,  
To me a single sigh.

And when the admiring circle mark  
The paleness of thy face,  
A half form'd tear, a transient spark  
Of melancholy grace;

Again thou'lt smile, and blushing shun  
Some coxcomb's raillery;  
Nor own for once thou thought'st of one,  
Who ever thinks on thee.

Though smile and sigh alike are vain,  
When sever'd hearts repine,  
My spirit flies o'er mount and main,  
And mourns in search of thine.

*Written at Athens, January 16, 1810.*

The spell is broke, the charm is flown!  
Thus is it with life's fitful fever:  
We madly smile when we should groan;  
Delirium is our best deceiver.  
Each lucid interval of thought  
Recalls the woes of Nature's charter,  
And he that acts as wise men ought,  
But lives, as saints have died, a martyr.

*Written after swimming from Sestos to Abydos,  
May 9, 1810.*

If in the month of dark December  
Leander, who was nightly wont  
(What maid will not the tale remember?)  
To cross thy stream, broad Hellespont!

If when the wintry tempest roar'd  
 He sped to Hero, nothing loth,  
 And thus of old thy current pour'd,  
 Fair Venus! how I pity both!  
 For me, degenerate modern wretch,  
 Though in the genial month of May,  
 My dripping limbs I faintly stretch,  
 And think I've done a feat to-day.  
 But since he cross'd the rapid tide,  
 According to the doubtful story,  
 To woo,—and—Lord knows what beside,  
 And swam for Love, as I for Glory;  
 'Twere hard to say who fared the best:  
 Sad mortals! thus the Gods still plague you!  
 He lost his labour, I my jest;  
 For he was drown'd, and I've the ague.

## SONG.

Ζών μῦ, σὰς ἀγαπῶ.

Maid of Athens, ere we part,  
 Give, oh! give, me back my heart!  
 Or, since that has left my breast,  
 Keep it now, and take the rest!  
 Hear me vow before I go,  
 Ζών μῦ, σὰς ἀγαπῶ.

By those tresses unconfin'd,  
 Woo'd by each Ægean wind;  
 By those lids whose jetty fringe  
 Kiss thy soft cheeks' blooming tinge;  
 By those wild eyes like the roe,  
 Ζών μῦ, σὰς ἀγαπῶ.

By that lip I long to taste;  
 By that zone-encircl'd waist;  
 By all the token-flowers that tell  
 What words can never speak so well;  
 By Love's alternate joy and woe,  
 Ζών μῦ, σὰς ἀγαπῶ.

Maid of Athens! I am gone:  
 Think of me, sweet! when alone.  
 Though I fly to Islambol,  
 Athens holds my heart and soul.  
 Can I cease to love thee? No!  
 Ζών μῦ, σὰς ἀγαπῶ.

*Translation of the famous Greek War Song,*  
 Δούλε παῖδες τῶν Ἑλλήνων.

*Written by Riga, who perished in the attempt to  
 revolutionize Greece.*

Sons of the Greeks, arise!  
 The glorious hour's gone forth,  
 And, worthy of such ties,  
 Display who gave us birth.

## CHORUS.

Sons of Greeks! let us go  
 In arms against the foe,  
 Till their hated blood shall flow  
 In a river past our feet.

Then, manfully despising  
 The Turkish tyrant's yoke,  
 Let your country see you rising,  
 And all her chains are broke.  
 Brave shades of chiefs and sages,  
 Behold the coming strife!  
 Hellenes of past ages,  
 Oh, start again to life!

At the sound of my trumpet, breaking  
 Your sleep, oh, join with me!  
 And the seven-hill'd city seeking,  
 Fight, conquer, till we're free.

Sons of Greeks, &c.

Sparta, Sparta, why in slumbers  
 Lethargic dost thou lie!  
 Awake, and join thy numbers  
 With Athens, old ally!  
 Leonidas recalling,  
 That chief of ancient song,  
 Who sav'd ye once from falling,  
 The terrible! the strong!  
 Who made that bold diversion  
 In old Thermopylæ,  
 And warring with the Persian  
 To keep his country free;  
 With his three hundred waging  
 The battle long he stood,  
 And like a lion raging,  
 Expir'd in seas of blood.

Sons of Greeks, &c.

*Translation of the Romain Song,*

“Μπενῶ μες τὸ πῆρσιόλι:

“Ὁ πασιόλι Χάνδη, &c..

The song from which this is taken is a  
 great favourite with the young girls of  
 Athens.—The air is plaintive and pretty.  
 I enter thy garden of roses,  
 Belov'd and fair Haidee,  
 Each morning where Flora reposes,  
 For surely I see her in thee.  
 Oh, Lovely! thus low I implore thee,  
 Receive this fond truth from my tongue,  
 Which utters its song to adore thee,  
 Yet trembles for what it has sung;  
 As the branch, at the bidding of Nature,  
 Adds fragrance and fruit to the tree,  
 Through her eyes, through her every feature,  
 Shines the soul of the young Haidee.  
 But the loveliest garden grows hateful  
 When Love has abandon'd the bowers—  
 Bring me hemlock—since mine is ungrateful,  
 That herb is more fragrant than flowers.  
 The poison, when pour'd from the chalice,  
 Will deeply embitter the bowl;  
 But, when drunk to escape from thy malice,  
 The draught shall be sweet to my soul.  
 Too cruel! in vain I implore thee  
 My heart from those horrors to save:  
 Will nought to my bosom restore thee?  
 Then open the gates of the grave!  
 As the chief who to combat advances  
 Secure of his conquest before,  
 Thus thou, with those eyes for thy lances,  
 Has pierc'd through my heart to its core.  
 Ah, tell me, my soul! must I perish  
 By pangs which a smile would dispel?  
 Would the hope, which thou once bad'st me  
 cherish,  
 For torture repay me too well?  
 Now sad is the garden of roses,  
 Beloved but false Haidee!  
 There Flora all wither'd reposes,  
 And mourns o'er thine absence with me.

GENERAL



# GENERAL INDEX

TO THE

## THIRTY-FOURTH VOLUME.

	PAGE		PAGE
<b>A</b> BBE, anecdote of a French ..	43	Badajoz, particulars of the storming of ..	1
Aberdeen, riots at ..	569	Balloons, experiments with air ..	158
Abergavenny, charity school at ..	91	Bank notes, on forged ..	31
....., recovery of the cargo of the	184	....., on indorsing ..	316
Abraham, an epic poem, account of ..	520	Bankruptcies announced 68, 159, 263, 351,	446, 542
Absolution, fees for ..	521	Baptisms, proportion of ..	153
Accidents 81, 89, 371, 458, 462, 463, 466,	563	Bark, substitute for Peruvian ..	535
Acid, on the acetic ..	6	Barley, on drying ..	505
Acts of parliament, abstract of 66, 156, 256,	34 49, 541	Barrows in Wiltshire, discoveries in ..	448
Aerostation, instance of ..	440	Barytes, on the muriate of ..	240
African Institution, proceedings of the	141, 526	Bastardy, remarkable case of ..	474
Affairs, state of public 70, 161, 256, 353,	451, 545	Bazing, William, account of ..	461
Agricultural reports 95, 190, 285, 381, 477,	573	Bees, on the natural history of 26, 111,	308
..... societies, proceedings of 276, 474,	566, 568	....., method of driving ..	410
Agriculture, report of the board of ..	65	Beetle, account of the turnip ..	22
....., on the utility of ..	392	Beggars in London, numbers of ..	459
Air, on the velocity of ..	151	Bell, description of an alarm ..	331
Alarm bell, patent for an ..	331	Bengal, on the husbandry of ..	317
Ambergris, observations on ..	504	Benefit societies, defects in ..	20
America, war declared by 74, 262, 358, 555		Bible, vindication of the ..	120
....., geography of north ..	244	....., on errors in the Oxford 298, 483	
....., revolutions in south ..	358	..... societies, institution of 65, 188, 244,	458, 466, 553, 567
Ampelopsis, account of the plant ..	524	Binnacle compass, on lighting the ..	331
Anglesea, improvements in ..	185	Bird, description of a singular ..	223, 510
Animals, on cruelty to ..	400	....., a nondescript ..	568
Animalcules, to ascertain the origin of ..	248	Birmingham, philosophical society at ..	468
Animal heat, on ..	246	Blair's class book, originality of ..	411
Annesley, Dr. account of ..	79	Blindness, remarkable cure of ..	90
Annuities, on the doctrine of ..	354	Boat, account of a metallic life ..	247
Antiquities, discovery of 84, 277, 304, 344,	367, 378, 441, 469, 535	....., description of a new steam ..	179
Aphorisms on wealth, &c. ..	27	Bolingbroke, on history, remarks on ..	99
..... of Claudius ..	233	Bones, discovery of remarkable ..	407
Apoplexy, case of ..	475	Bonfire, account of a literary ..	521
Apothecaries, meeting of London ..	533	Books, high prices of ..	107
Apiarian society, account of the ..	111	Booksellers, meeting of the London ..	532
Apparition, a remarkable ..	328	Booth, extraordinary account of ..	276
Apple tree, an extraordinary ..	270	Boston agricultural society, account of ..	ih.
....., on the canker in the ..	61	Botanical report ..	189
Apprentices, on the statute concerning ..	507	Bread, method of making rice ..	17
Arches, on the equilibrium of ..	208	....., account of the assize of ..	312
Arkengarthdale mine, accident in ..	463	....., economy in making ..	313, 398
Aromatic vinegar, on preparing 16, 26		....., improved mode of making ..	480, 489
Arsenic, on the effects of ..	239	Brick work, improvement in ..	140
Arthur, christening of Prince ..	381	Bricks, improvement in closure ..	376
Arts, proceedings of the society of ..	51	Bridges, accounts of new 82, 91, 177, 185,	360, 378, 559
....., observations on the fine ..	136	....., passengers on the ..	76
Astronomical hints ..	495	....., proportions of the ..	153
Automaton, account of a speaking ..	536	Brighon, large fish taken at ..	566
Aylesbury, earl of, builds a new church ..	464	Bristol election, account of ..	87, 180, 376
Aylesford, account of the earl of ..	461	Britain, state of affairs in 71, 167, 261, 359,	458, 553
Bacon, method of preserving ..	65	....., population of ..	193, 302, 413
		....., account of the mineral strata of 198,	310, 393, 480

Brooks

	PAGE		PAGE
Brooks, Mrs. character of ..	88	Colic, remarkable case of ..	93
Brown, anecdotes of count ..	136	Colours, on the harmony of ..	25
....., Mrs. character of ..	362	....., effects of light on ..	329
Broussonet, M. memoirs of ..	132	Columbus, original letter of ..	306
Buckinghamshire association, account of ..	88	Comet, observations on the ..	495
Buildings, improvement in ..	140	....., account of a new ..	248, 432
Buonaparte, description of ..	444	Commerce, defence of ..	106
Buoy, account of an improved ..	173, 370	Commercial reports 94, 187, 283, 380,	475
Burckhardt's lunar tables, account of ..	433	Compass, on lighting the binnacle ..	331
Burgos, account of the siege of ..	454	....., on the variation of the ..	247
Burton, Jonathan, enquiry concerning ..	319	Confucius, life and works of ..	34
Butler, epitaph on bishop ..	314	Conquest, Dr. account of ..	281
Burton, new church consecrated at ..	275	Conscience, on courts of ..	315
Caloric, observations on ..	297	Constellations, on the ..	495
Cambridge, questions of the university of ..	152, 535	Copper, its use in ship building ..	509
....., new prize medal at ..	535	Cork jackets, utility of ..	16, 287, 479
Canal property, value of ..	87	Corn, on the consumption of ..	154
Candles, observations on wax ..	504	....., on the scarcity of ..	398
Canine madness, on ..	213	Cornbury, Lord, account of ..	135
Canker in apple trees, on the ..	61	Corn mills, on the establishment of ..	510
Canterbury, charitable institution at ..	265	Corrosive sublimate, effects of ..	240
Canute, anecdote of ..	3	Corruptions, on northern ..	319
Carlisle, charity school at ..	271	Cosmogony, on the Mosaic 17, 100, 122,	232
Carmarthen, improvements at ..	91	Cotton, Sir C. account of ..	78
Carriages, improvements in 139, 150, 175	76	Courts of conscience, utility of ..	315
....., deficiency in the number of ..	76	Cow, a remarkable ..	179
Carter, Mrs. anecdotes of ..	108	Cranes, improvements in the construc- tion of ..	243
Catholics, on the employment of ..	221	Crawford, Mrs. remarkable account of ..	92
....., petitions against the 470, 559,	564	Creams, on making ice ..	16
Cavendish, memoirs of Henry ..	416	Criticism, on the abuses of ..	103
....., character of Frederick ..	171	Crocodile, discovery of a petrified ..	568
Caverns, remarkable ones in Yorkshire ..	490	Crombie's syntax, observations on ..	488
Celestial globe, alterations in the 307, 495	505	Croup, on the ..	65
Cellar kitchens, on ..	505	Cube root, new method of extracting the ..	33
Cervantes, account of the family of 327, 328	437	Currency, aphorisms on ..	27
Charnwood forest, description of ..	437	Cyder, on the making of ..	6
Charities in London, state of ..	203, 397	Dalkeith farming society, report of ..	474
Chemical report ..	571	Dampier, Dr. account of ..	79
Chemistry, on the progress of ..	430	Dandon, M. character of ..	462
Cherry, account of the perfumed ..	459	Daniell, Sam. account of ..	268
Chesnuts, origin of ..	423	Dartington, charity school at ..	174
Chester, contest at ..	561	Davies, Mrs. character of ..	92
Chichester cathedral, description of the weather-cock on ..	473	Davies, John, account of ..	171
Child, account of a remarkable ..	246	Dawson, execution of ..	181
Chimneys, on curing smoaky ..	428	Dean, improvements in the forest of 180, 278	76
China, on opening the trade to ..	8	D'Antraignes, murder of the count and countess of ..	319, 400
Chinese logic, specimen of ..	43	Dell, William, enquiry for ..	171
Christ's hospital, management of ..	205	De Luc, W. A. account of ..	45, 132
Church, on secession from the ..	511	Deluge, on the ..	292
Clairon, Madame, memoirs of ..	227	Derbyshire, tour in ..	369
Clanfy, Dr. account of ..	135	Derby, petition from ..	436
Claudius, aphorisms of ..	232	Detonating substance, an extraordinary ..	377
Clerk, J. account of ..	79	Devonshire, on the rates in ..	368
....., anecdote of a parish ..	521	....., improvements in ..	319
Clothes, mode of washing ..	529	Dialect, on the northern ..	401
Coade's stone manufactory described ..	4	Diodorus Siculus, character of ..	93, 186, 283,
Coals, method of conveying 88, 139, 175	462	Diseases, monthly reports of ..	379, 474, 570
..... pit, explosion of a ..	462	....., effects of the passions on ..	217
Cobalt, on preparing ..	47	Dissenters, on the increase of ..	511
Colchester, contested election at ..	280	Dividends announced 69, 160, 263, 352, 448,	544
Cold, on the nature of ..	115	Divorce,	



	PAGE		PAGE
Divorce, observations on	328	Folkestone, remarkable tide at	280
Dogwood a cure for the tooth-ache	489	Folkington, singular circumstance at	275
Dollars, a test for bad	105	Forbes's, professor, logical system	220
Dorset, on the meteorology of	203	Forged notes, remarks on	31
Dovedale, description of	390	Forgery, an extraordinary case of	178, 276
Downing college, election for	279	Forster, E. account of	80
Dram drinking, on	187	Foundling hospital, on the management	
Dress, on female	216	of the	205
Drowning, on preventing	16, 203, 287, 479	....., vindication of the	283
Drury-lane Theatre, account of	264, 359, 554	Fouquet, Nicholas, account of	327
Duncombe, Mrs. account of	473	Foxes in Cumberland	367
Durham gaol, remarkable prisoners in	558	France, state of education in	59
Dynasty, on the word	71	....., political state of	357, 458
Dyspepsia, remarks on	187	....., population of	443
Dysentery, a remedy for the	150	French army, report of the	163
Eagles, Mr. account of	567	..... government, on the proposal of	
Eagles, discovery of nests of	65	the	207
Eamont, bridge across the river	87	..... genders, on the	323
Earth, changes on the surface of the	346	Frigoric, a new principle	115
East India trade, on opening the	7	....., observations on	247
Earthquake in the West Indies	62	Galt, Mr. correspondence of	24
..... felt in Scotland	474	Game, lieut. melancholy fate of	565
Eau Medicinale, on the	215	Game laws, association for repealing the	18
Ecclesiastes, on the word	520	Gamlingay, fire at	ib.
Economy, on the nature of	398	Gardening, on	65
Education, improved system of	484	Garthshore, Dr. account of	80
Edinburgh, charity school at	569	Gastrodynia, on	187
Effluvia, on a self-existent	120	Genders, on the French	328
Egypt, on the geography of	511	Genesis, vindication of the book of	294, 299,
Election, on the general	261, 357		405
Elliot, account of a medal of	327	Genius, instance of early	246
Ely, account of the bishop of	79	Geographical discoveries	244
Elephant's tusk found in England	199	Geography of India, on the	127
Electricity, on the power of	421	Geological observations	17
Empires, on the decay of	30	..... theory, remarks on the	13
England, Richard, account of	363	..... phenomena, on the	291, 405, 497
English synonymy, contributions to	14, 209,	German proverb	521
	409	..... newspapers	536
..... literature, state of	59, 341, 531	Gesner, Conrad, account of	520
Enthusiasm, instance of	448	Ghost story, remarks on a	423
Epitaph on Daniel Lambert	177	Gill, Elizabeth, account of	175
..... on Bishop Butler	314	Glasgow, improved state of the manufac-	
Equilibrium of arches, on the	208	tures at	569
Er, on the termination	21	Globe, alterations in the celestial	301
Essex club, meeting of the	182	Gloucester canal, state of the	87
Europe, calamities of the sovereigns of	315	....., high tide at	469
....., effects of the war in	385	Gold, high price of	285
Executions	84, 169, 181, 275, 276, 565	Gordale scar described	491
Experiments, philosophical	212	Gospel, account of the naked	327
Ewe, a remarkable	272	Gout medicines, observations on	214, 491
Eyebright, supposed virtues of the	216	Grain, on the loss of	505
Falmouth church enlarged	568	Grammar, remarks on Murray's	167, 317
Felling colliery, accident at	81	Grates, improvements in stove	428
Female attire, observations on	216	Great Britain, political state of	71, 167, 261,
Ferber, John, account of	328		357, 458, 553
Ferreira, a Portuguese poet, account of	492	....., population of	193, 302, 412
Fig trees in France, cultivation of	65	....., on the strata of	198, 310, 393,
Fine arts, on the	136		480
Finances, on the state of the	284	Grecian sculpture, curious specimens of	535
Finch family, incidents in the	182	Greenwich hospital, improvements in	533
Fires, remarkable	83, 87, 89, 180, 182, 247,	Grenville, Mr. on the improved piano-	
	264, 358, 462	forte	219
Fish, a remarkable	370	Grey, lady Jane, letters of	306
Flattery, instances of	44	Grieverson, Mrs. account of	174
Fleurieu, count, memoir of	319	Haggai, on the prophecy of	384
Fly, on the turnip	22	Halifax, depredations at	272
		4 P	Hamilton,

	PAGE		PAGE
Hamilton, Dr. account of ..	362	Island, account of a volcanic ..	50, 246
Hamlet, antiquity of the tragedy of ..	327	Island, discovery of a new ..	246
Hampden club, description of the ..	75	Isinglass, substitute for ..	241
Hancock, Mrs. account of ..	567	Ist and Ism, on the terminations ..	21
Harlequin, history of ..	43	Instruction, arranged course of ..	486
Harmony, on visual and auditory ..	25	Intelligence, literary and philosophical ..	59,
Harris, Mrs. great age of ..	282	149, 243, 341, 456, 531	
Harrison, Mr. account of ..	77	Ipswich, improvements at ..	412
Hawkesworth, Dr. letter of ..	517	Jackets, on cork ..	16
Hay, machine for working ..	559	Jamaica dogwood, virtues of the ..	439
Head-ache, remedies for the ..	110	James, Capt. account of ..	92
....., remarks on the ..	283	Japan, anecdote of the emperor of ..	443
Health, on the means of ..	249	John, assize of bread in the reign of ..	312
Heat, on animal ..	246	....., letter of the pope to king ..	389
....., observations on ..	440	Johnson, lieut. murder of ..	459
Hedges, on the laws respecting ..	366	Josephus, character of ..	403
Herculaneum, account of the manuscripts ..	364	Joyeuse, admiral, account of ..	366
at ..		Juries, observations on the system of ..	97
Herefordshire Agricultural Society, pro- ..	180	..... vindicated ..	495
ceedings of the ..		Kale, on the culture of sea ..	53
Heresy, remarks on ..	136	Kendal, improvements at ..	463
Herodotus, character of ..	430	Kent, new prison for the county of ..	182
Herring fishery, success of the ..	569	....., petition from ..	565
Herrill, Phebe, account of ..	183	Kidnock, Mr. account of ..	269
Hexham, bible society at ..	558	King, Mrs. remarkable account of ..	376
Heyne, M. account of ..	366	King's Norton, Warwickshire, resolution ..	277
Highgate archway, laying of the founda- ..	459	of ..	
tion of ..		King's Fish, description of the ..	370
Hird, Mrs. account of ..	273	Kirkby Lonsdale, liberality at ..	367
History, on the origin of ..	99, 298, 402	Kirkpatrick, Gen. memoirs of ..	266
Hodgson, Edmund, account of ..	506	Kirwan, Mr. account of ..	78
Holliday, John, account of ..	83	Kitchens, on under-ground ..	505
Hops, produce of ..	280	Kraken, on the ..	319
Horses, on the strength of ..	61	Kustem Pacha, account of the effects of ..	413
Horsfall, Mr. murder of ..	464, 559	Ladies' Diary, on the writers in the ..	218
Horsham, improvement at ..	183	Lambert, Daniel, epitaph on ..	177
Horticulture, on the French ..	64	Lambeth, description of ..	3
House of God, on Carpenter's ..	4, 312	Lamps, improvement in the construction of ..	429
Huddersfield, riots at ..	559	Lancaster canal, extension of the ..	175
Hull, remarkable family at ..	272	....., trials at ..	273
Humboldt's travels, account of ..	347	Lands, amount of waste ..	65
Hume's opinions, on ..	100	....., high price of ..	474
Humphreys, Mrs. account of ..	89	....., increase of crown ..	459
Humphreys, Mr. his challenge ..	5	Language, thoughts on ..	16
Husbandry of Bengal, on the ..	317	Law, on the protraction of ..	20
Hyde park, new improvements in ..	360	....., on the expenses of ..	315
Hyne, Mr. murder of the family of ..	90	....., uncertainty of Scotch ..	506
Ice creams, on making ..	16	....., George, account of ..	366
Ideas concerning reform ..	112	Lead mines, accidents in ..	463
Impressing, on the practice of ..	314	Leasowes, description of the ..	453
Imperial Institute, proceedings of the ..	238,	Leather, improvements in tanning ..	46
430, 443		....., on the tax upon ..	82, 562
Indian, generosity of an ..	399	Lectures announced 150, 151, 244, 245, 342, ..	437, 439, 534
India company, on the monopoly of the ..	8	.....	272
....., account of the literature of ..	113	Leeds, riots at ..	464, 470
....., ancient geography of ..	127	..... mail, robbery of the ..	66, 156, 252,
Indorsing bank notes, on ..	316	Legislation, progress of British ..	348, 449, 541
Innocent, letter of pope ..	339	.....	467
Insanity, on imprisonment for ..	511	Leicestershire petition ..	437
Intervals, on mesical ..	7	....., mineralogy of ..	467
Ipecacuanha, on the virtues of ..	150	....., population of ..	370
Ipswich, Courts of Inquiry at ..	565	..... election ..	371
Iron pipes, on the ..	212, 504	Leominster, election at ..	269
Iron, method of sawing ..	436	Le Marchant, Gen. account of ..	458, 555
Irish tontine, on the ..	221, 400	Libel, trials for ..	Life



	PAGE		PAGE
Life-boat, account of a metallic	247	Marshal, anecdote of a French	43
.... annuities, on	384	Masonry, an under water work	241
Light, inquiries relative to	238	Mason, on the works of	211
...., on the effects of	318	Medal of Elliott, account of	327
Linen, on the bleaching of	439	Medical logic, instance of	43
Literary bonfire, account of a	521	..... profession, state of the	439
Literature, present state of English	59, 341, 531	..... society, account of	440
..... of India, account of	113	Medicine, on domestic	213
..... of Russia, state of	243	....., effects of the passions in	217
LITERATURE, HALF-YEARLY RETROSPECT OF DOMESTIC.		Memoirs and remains of eminent persons	34, 129, 227, 319, 416, 512
....., Morier's Embassy to Persia	575	Mendicity in the metropolis	459
..... Nichol's Literary Anecdotes of the 18th Century	613	Merino sheep, account of	151
..... Graham's Journal of a Residence in India	632	Mermaid, discovery of a	345
Liverpool, state of commerce at	84	Meteoric stones, fall of	248, 444
....., monument to Lord Nelson at	176	Meteorological reports	96, 191, 286, 382, 478, 571
....., public dinner at	273	Methodist's conference, account of	264
..... election, account of	369	....., anecdotes of	86, 177, 463, 472
Lloyd, Mr. account of	557	Metropolis, improvements in	261, 359
Lobo, a Portuguese poet, account of	295	Michael's, St. volcano near	49
Logic, specimen of medical	43	Middlesex, on the history of	151
...., synopsis of	219	Millennium, expectation of the	438
Lomas, confession and execution of	274	Mills, on corn	510
London, incidents in and near	75, 162, 264, 358, 458, 565	Miller, Dr. account of	557
..... charities, on the	203, 397	Military college removed	181, 533
..... election, account of the	358	Milton, proposed edition of	234
....., improvements in	359	Mineral strata, survey of the	198, 310, 393, 480
Longevity, instances of	82, 83, 84, 86, 87, 92, 175, 177, 178, 181, 184, 195, 233, 269, 270, 282, 368, 370, 376, 377, 379, 468, 561, 563, 566, 569	Mines, method of measuring	175
..... of the patriarchs, on the	121	Mingay, Mr. account of	266
Lord mayor, inauguration of the	458	Minstrels of the middle ages, on the	415
Lotteries, prices of various	154	Miranda, a Portuguese poet, account of	389
Loughborough, rejoicings at	85	Misraim, on the history of	299
....., meeting at	276	Missionaries in India, account of the	535
Louis XI. history of	135	Moir, chapel erected at	379
Luddites, proceedings of the	274, 559	...., appointment of the earl of	458
Lunar tables, new	434	Monconys, account of	327
Machine for conveying coals	83, 139, 150, 175	Money, effect of taxes on the value of	503
..... for working hay	559	....., diminution of the value of	401
Maccarthy, Count, sale of his library	61	Moniteur, proposal for printing the	532
Macmikin, Mrs. account of	474	Monmouth, improvements at	278
Mackarel fishery, state of the	90	Montesquieu, simile of	135
Madness, on canine	213	Montgomeryshire, increased value of land in	474
Madrid, taking of	259	Moore, Ann, account of	178
Magnetic needles, observations on	440	Moorfields, improvements in	264
Maillard, Mary, on the cure of	223	Mortars, remarkable French	441
Mallet, Philip, account of	77	Moscow, destruction of	356, 451
Malt, improved mode of drying	48	Moses, vindication of	17, 100, 121, 406, 496
Man, on the prejudices of	312	Murders, account of	76, 89, 90, 274, 378, 459, 462, 464, 467, 468, 562, 568
Manby, on the invention of Capt.	5	Murray's Grammar, strictures on	107, 317
Manchester, charity school at	94	Museum, account of the statues in the	51
Manufactures, observations on	392	Music, new instrument of	447
Manuscripts of Herculanum, account of	304	Musical publications, review of	53, 155, 254, 350, 445, 539
Map of England, an enlarged	246	..... intervals, on the notation of	7
Margate-harbour Bill	89	..... invention, on a supposed	219
Mark xiv. explanation of	19	Myrica cerifera, on the	504
Marriages and baptisms, proportions of	153	Naked gospel, author of the	327
Mary-Rose, on the coin called	319	Napier, Mr. account of	474
		Navy, list of the	458
		Needham's library, fate of	521
		Newcastle,	

	PAGE.		PAGE
Newcastle, accident at ..	172	Poetry. A Tale of Wonder ..	234
..... assizes, trial at ..	366	..... Ode to Britain and America ..	329
Newspapers, on the conduct of ..	502	..... The Broken Vow ..	ib.
Nimrod, account of ....	299	..... The Nature of Things, from	
Non-residence, trial for ..	175	Lucretius ..	ib.
Norfolk, liberality in ..	181	..... Belinda's Sigh ..	330
Norway, university in ..	348	..... Elegy to my native vale ..	ib.
Norwich, manufacturing intelligence		..... On the Rose ..	ib.
from ..	472	..... Beliman's Verses, by H. Bun-	
Nostrums, observations on ..	213	bury ..	425
Notation, on musical ....	7	..... Epilogue to the Greek Slave,	
Notes, on forged bank ....	30	by the same ..	426
....., on indorsing bank ..	316	..... To Henry Bunbury, esq. by D.	
Numbers, on ascertaining the roots of		Garrick ..	427
cube ..	32	..... The old Painter's Soliloquy, by	
Norton, Dr. account of ....	79	the same ..	ib.
Oats, extraordinary produce of ..	535	..... On Mr. Charles Brown, by H.	
Oeconomy, errors in political ..	120	Bunbury ..	ib.
Opah, the king fish, description of the	370	..... To Mary, by the same ..	ib.
Orders in Council, effects of the repeal of	83,	.... The Wheel-barrow, by the	
84, 85, 86, 175, 273		same ..	ib.
Orkney, eagles in the isles of ..	65	..... The Apes ..	523
Osborn, Rev. G. account of ..	469	Poets, account of Portuguese 295, 389, 492	
Osyamandyas, king of Egypt, account of	404	...., on the flattery of ..	44
Oxford, proceedings of the university of	61,	Poisons, experiments on ..	239
152		Poland, political state of ..	71, 550
....., election at ..	373	Pomegranate, virtues of the ..	535
..... bible, observations on the	298, 396,	Pontefract, meeting at ..	83
433		Poor, rights of the ..	123
....., meeting of the county of	470, 564	...., expense of the, at Shilton ..	178
Paine, Ralph, account of ..	362	...., state of the manufacturing	270
Paper, improvement in writing	506	Population of England and Wales, reports	
Parkin, Daniel, account of ..	171	of ..	152, 153, 193
Park, Mungo, particulars of ..	144	..... of France ..	443
Parochial benefit societies, on ..	20	Porter, reports of the brewers of	189
Pascal, thoughts of ..	44	...., advance in the price of	555
Passions, their effects in medicine	217	Portolio, extracts from the 43, 135, 232, 327,	
Parents, new 46, 139, 244, 331, 428,	529	423, 520	
Patriarchs, on the longevity of the	121	Portland, description of ..	480
Pavement, discovery of a tessellated	344	Portuguese poets, memoirs of 295, 389, 492	
Peace, on the French proposal for	207	Post office, regulation in the ..	531
Peach trees, on the culture of ..	65	Potatoes, crops of ..	178, 184
Pericles, magnificent edition of	536	....., on the cultivation of ..	510
Persia, account of a picturesque tour in	60	Pottery ware, improvement in ..	430
Perth, discovery of coins at ..	379	Poverty, defence of ..	126
Peters, last legacy of Hugh ..	498	Preaching, on female ..	23, 213
Phænomena, on geological ..	291	Prejudices, on ..	312
Pharsalia, improprieties in Rowe's	219	Price, Dr. on the calculations of	225
Philosophical experiments ..	212	Prince Regent, speech of the ..	167
Pigeons, curious circumstance concern-		Prisoners in England, numbers of 75, 152	
ing ..	411	Proverb, a German ..	521
Pindar, Capt. mortality in the family of	178	Provincial occurrences 81, 173, 270, 366, 462,	
Pinedo, M. liberality of ..	316	558	
Pipes, on the use of iron ..	212, 504	Public distress, on ..	29
Plans, new system of arranging	443	Publications, list of new 55, 145, 249, 332,	
..., on the tendrils of ..	524	434, 537	
Plough, on the inventor of the	521	....., report of the periodical	341,
Plymouth Sound, breakwater at	176	531	
POETRY, ORIGINAL.		Quack medicines, number of ..	246
..... The Progress of Feeling 45, 522		....., observations on ..	214
..... Nelson, a dirge ..	137	Quackery, remarks on ..	439
..... Sonnet ..	ib.	Quakers, petition of the ..	75
..... Lines for the monument to Ma-		Queries, miscellaneous ..	318
jor-Gen. Mackinnon ..	ib.	Quixote, duration of his adventures	137
..... Invocation ....	138	....., on the dinner of Don	232
..... Select Epigrams ..	ib.	Raine, Dr. memoir of ..	362
		Rats,	



	PAGE		PAGE
Rats, prospect of destroying ..	130	Sligo, trial of the marquis of ..	550
Rauzzini, monument to ..	567	Small pox, deaths by the ..	459, 475
Rawling, William, account of ..	279	Smart, Mr. account of ..	869
Rayleigh Church, struck by lightning ..	89	Snakes, great quantity of ..	177
Reason, appeal to ..	127	Soap, improvement in the manufacture of ..	48
Records, report of the committee on the public ..	334	Societies, proceedings of learned ..	49, 144, 236, 334, 430, 524
Redcap, account of mother ..	135, 306	....., on benefit ..	20
Reform, ideas concerning ..	112	Solomon, J. account of ..	566
..... in the session, on ..	414	Somersetshire, value of lands in ..	567
..... of the constellations, on the ..	495	Somerstown, buildings in ..	458
Reid, Mrs. account of ..	85	Souffriere, eruption of the ..	247
Rice bread, observations on ..	17, 489	Southey, Mr. poetry of ..	108
Roasting apparatus, a ..	529	Southwark bridge, report on the ..	76
Romney, countess of, account of ..	362	Sovereigns, calamities of ..	315
Roots of cube numbers, on the ..	32	Sow, remarkable fecundity of a ..	181
Rowe's Pharsalia, improprieties in ..	219	Spain, state of affairs in ..	71, 163, 259, 357, 453, 551
Rowing, Turkish mode of ..	44	Spanish tragedies, account of ..	520
Royal ears, an observation on ..	521	Sparrows, remarkable fact concerning ..	411
Royal Society, proceedings of the ..	49, 239, 524	Spencer, Earl, catalogue of his library ..	149
....., account of the transactions ..	344	Spirits, method of rectifying ..	47
..... of the ..	344	....., on drinking ..	187
Rugby, remarkable bones found at ..	407	Sponges, on the constitution of ..	65
Russia, state of affairs in ..	70, 161, 256, 313, 451, 545	Squire, Colonel, account of ..	86
....., literature, &c. of ..	248	Staffordshire association, account of the ..	370
Russians, subscription for the sufferings of ..	555	State papers ..	73, 258
Sabrina island, description of ..	246	Statues, account of the Townleian ..	31
Sadi, translation from ..	521	Stenography, writers on ..	19
Sadler, Mr. ascent of ..	440	....., on systems of ..	484
Salamanca, battle of ..	163	Stereotype printing, on ..	298, 396, 433
Scholey, Alderman, account of ..	368	Stewart, Sir J. account of ..	362
Schools, exempting them from taxation ..	402	Stock, observations on joint ..	510
Scotland, population of ..	196	Stomach, capacity of the ..	423
....., uncertainty of the law in ..	506	Stones, fall of meteoric ..	248, 444
....., earthquake in ..	474	Stove grates, improvement in ..	428
Scott, Walter, on the poetry of ..	103, 243	Stramonium, virtues of the ..	315
....., lines by ..	310	Stratford on Avon, theatre at ..	179
Scriptures, vindication of the ..	17, 19, 102, 121, 298, 405	Strength, on comparative ..	61
Sculpture, collections of ..	150, 535	Stuart, Angus, account of ..	379
Sea-cale, on the culture of ..	53	Sugar, method of refining ..	428
Seamen, on preserving the lives of ..	5, 16, 287, 479	Suicide, observations on ..	13
....., on impressing ..	314	....., remarkable ..	375
Secession, causes of ..	511	Sunderland, new exchange at ..	270
Sesostris, history of ..	404	Sussex, improvements in ..	473
Session, reform in the courts of ..	414	Swansea, culm trade at ..	91
Severn, high tide in the ..	469	Sweden, state of ..	71
....., excavation under the ..	563	Swedenborg, account of Baron ..	232, 398
Sewer in Hyde-park, account of ..	360	Synonymy, contributions to English ..	14, 200, 409
Shakespeare, theatre in honour of ..	179	Syntax, on the ..	488
....., proposal for a new edition of ..	245	Syphilis, on the angel ..	43
Sharks caught on the coast ..	184	....., cure of the ..	248
Sheffield, subscription at ..	175	Tænia, cure for the ..	570
Sheriff's fund, state of the ..	264	Tanning, improvements in ..	46
Ship building, on the use of copper in ..	509	Tasso, versatility of ..	136
Shoemakers' paste, remarks on ..	274	Taxa Camerae, account of the ..	521
....., on the diseases of ..	187	Taxes, on the effects of ..	503
Short hand, writers on ..	19, 213	Taylor, Jeremy, remark of ..	136
Shropshire, inclosures in ..	371	Tea, on the trade in ..	12
Sinking fund, inefficacy of the ..	222	....., observations on ..	43
Slave trade, on the ..	142, 626	Telescope, description of a new ..	434
		Tench, great produce of ..	379
		Terminations, on certain ..	21
		Tesselated pavement, discovery of a ..	344, 469
		Test ..	

	PAGE		PAGE
Test, for dollars	105	War, reflections on the	374
Thames, bridges across the	153	Warwick, trial at	370
....., overflowing of the	181	..... petition for peace	562
Thomas, thoughts by	136	Washing, improvement in	529
Tic douloureux, on the	571	Water frolic, a	43
Tides, remarkable	280, 360, 469, 569	....., effects of iron on	212, 501
Timber, method of preparing	139	....., method of excluding	214
....., experiments on	153	..... works, extension of	264
Toleration, violation of the Act of	86, 177	Wax candles, remarks on	504
Tontine, on the Irish	221, 400	Wealth, aphorisms on	27
Tooth-ache, remedy for the	439	....., on national	392
Townley statues, description of	31	Weathercock, a remarkable	473
Towy, bridge across the	185	Weathercote cave, description of	491
Tradescant, John, account of	4	Well, persons suffocated in a	466
Tragedies, account of Spanish	320	Westminster, meeting	168
Trees, on forest	153	..... hall, high tide in	360
Trials, remarkable	76, 88, 175, 178, 273, 366, 375, 458, 555, 556	Westmoreland association	367
Trout, uncommon	367	Westphalia, cultivation of waste lands in	443
Tunbridge bank, failure of the	565	Whales on the coast of Kent	563
Turnip fly, on the	21	Wheat, extraordinary production of	183, 281
Tuscar rock, accident on the	569	....., prices of	282, 375, 473, 562
Typography, improvements in	245	Whitby, capt. account of	77
Ulverston, remarkable family at	82	Whitehall chapel, colours placed in	358
University intelligence	61, 152, 279, 535, 564	Whitehaven, ships launched at	367
..... in Norway, institution of an	348	Wife, advantages of a young	521
....., claims upon the booksellers	531	Wignell, Anne, great age of	92
Upas tree, account of the	153	Wiggins, Mr. murder of	562
Upsal, state of the university of	535	Wilkins, Rev. Mr. account of	372
Ursulack, J. great age of	92	Willan, Dr. memoir of	512
Vaccination, advantages of	152	Wiltshire, horrors opened in	441
....., national report on	236	Window tax, on exempting schools from the	402
Vagrants, on harbouring	467	Wines, specimen of home made	440
Valentia, lord, correspondence with	24	Woburn, bible society at	279
Vallancey, general, account of	171	Women, on the preaching of	23, 213
Vauxhall, licenced	264, 360	Wood, baron, his vindication	366
..... bridge, contract for	360	Woodbridge, charity school at	565
Venus, appearance of the planet	409	Woorara, experiments with the	239
Vertical bond buildings	140	Worcester, casing of the church at	86
Vienna Gazette, account of	531	....., subscription for the poor at	179
Vilart, M. account of	92	..... music meeting, account of	277
Vincent's, volcano in St.	62, 247	....., election for	371
Vinegar, an aromatic	16, 26	Wrecks, on saving men from	5, 16, 288
Visual harmony, on	25	Yate, Dr. account of	470
Volcano, description of a new	49, 246	York, change in the county of	83
....., eruption of one	62, 247	....., election for the city of	368
Wakefield, account of the market at	272	....., special assizes at	175, 559
Wales, improvements in	91, 185	....., trial at	175
....., population of	412	Yorkshire, description of caverns in	489
....., account of New South	154, 364	Zoega, memoirs of George	129
Wallis, Mr. attempt to murder	178		



*Alphabetical List of Bankruptcies, announced between July 14th and December 14th, 1812.*

ABRAHALL, J.	542	Black, J.	447	Catterall, T.	447	Darke, J.	542
Adams, J. F.	446	Blackburn, J.	68	Chalner, T.	447	Davey, M.	447
Adey, G.	446	Blakeley, G.	542	Chambers & Co.	352	Davie and Lloyd	447
Addington, J.	351	Blanchard, R.	542	Changeur, L. L.	447	Davids, J.	263
Alder, D.	68	Blewitt, J.	542	Chappell, H. J.	447	Davidson, T.	159
Aldred, T.	159	Blochford, B.	263	Chapman, J.	447	Davidson, W. E.	352
Allan, W.	542	Bloxham, J.	446	Chapman, B.	542	Davison, J.	159
Atlardice, J.	542	Blundell, M.	542	Chard, J. L.	263	Davis, D. P.	447
Allcock, J.	446	Blunt, C.	159	Charles, A.	352	Dawson, T.	447
Allsop, S.	263	Bock, W.	68	Charles, R.	447	Day, J.	159
Allcroft, R.	446	Bollock, J.	263	Chatterton, J.	68	Day and Hamer-	
Alvey, J.	446	Bond, J.	159	Cheetham, S.	352	ton	263
Amell and Co.	68	Boon, J.	263	Chester, R. W.	447	Day, B. A.	352
Andrews, W.	446	Bostock, J.	542	Chiffinch, T. J.	542	Day, T.	542
Andrews, T.	542	Botwood, S.	263	Childs, J.	542	Dean, D.	263
Anstee, R.	351	Bourn, J.	68	Clark, W.	159	Deane, M.	542
Appleyard, J.	542	Bowers, J.	68	Clark, T.	159	De Berdt, D.	542
Appleton, C.	68	Bowyer and Co.	351	Clark, S.	263	Denton, R.	352
Arnold, J.	542	Booye, J.	542	Clark, J.	447	Dicken, S.	159
Arton, W.	542	Bradley, G. S.	446	Clark, W.	447	Dickenson, O.	263
Asheton, J. H.	542	Bradley, J.	542	Clark, W.	542	Dickenson, W.	542
Aspinall, J.	68	Bradshaw, J.	159	Clark, D.	542	Dickin, G.	542
Atkinson, T.	542	Bradshaw, J. &		Clarke, F.	447	Dixon, T.	68
Austin, C. B.	446	R.	446	Clinch, T.	263	Dixon, W.	447
Ayton, P.	446	Braham, J.	68	Close and Robin-		Dobson, D.	542
Bacon & Spear	446	Brenthill and		son	542	Donel, H.	159
Badger, J.	446	Cross	542	Clough, J.	542	Dowding, R.	159
Bailey, J.	446	Brierley, J.	351	Coates, J.	263	Downward, G.	159
Bailey, J.	542	Brindle, J.	159	Cock, J.	159	Drabble, W.	447
Baker, W.	159	Brocher, R.	446	Cock, C.	351	Drake, E.	542
Baker, J.	446	Brodhurst, F.	68	Cockram, P.	447	Drane, J.	68
Bulfour, J.	542	Brombly, W.	159	Cohen, J.	542	Drape, J.	542
Bail, E.	542	Bromer, D.	446	Cole, G.	542	Du Bois, G.	542
Balls, W.	542	Brook, J.	68	Coleman, J.	542	Duke, E.	447
Bardsley, H.	351	Brooks, W.	446	Coles, J.	447	Dunn, J.	159
Barker T. & J.	542	Brothers, T.	263	Collins, J. & F.	447	Dupe, W.	447
Barker, C.	542	Broughton, J.	159	Collins, J.	542	Dyson, S.	68
Barker, J. T.	542	Brown, W.	263	Colville & Shil-		Eaton, J.	352
Barlow, E.	159	Brown, G.	542	don	542	Eborhardt, D.	263
Barne and Man-		Browne, G.	68	Conway and Da-		Edwards, J.	68
kin	446	Browne, H.	542	vidson	542	Ella, S.	68
Burnis G.	542	Browne and Co.	159	Cook, J.	542	Elliott, W.	159
Barraclough, J.	446	Brown & Scott	351	Coope, G.	68	Ellison, T.	447
Barnsley, B. R.	159	Brown, W.	542	Cooper, C.	542	Entwisle, J.	543
Barter, M.	159	Brown, H.	542	Corby, J.	447	Erington, C.	68
Bardice, T.	542	Buckley, J.	351	Cornes and Co.	263	Etches, J.	68
Bates, W. R.	447	Buckley, J.	542	Coslett, W.	68	Evans, T.	543
Bather, S.	542	Buckley, S.	542	Coslett, W.	159	Eyre, J.	159
Baxter, W.	263	Buller, H.	159	Cotman, E.	159	Faillies, N.	263
Bayler, J.	68	Bulmer, T.	159	Cowie, R.	542	Fair, J.	68
Beauchell, W.	351	Bulmer, R. & J.	263	Cox and Co.	68	Faraday, W.	543
Beaumont, J.	446	Burks, G.	446	Cox, G.	447	Farnesworth, S.	159
Beecher and Bar-		Burn, P. W.	446	Crakanthorp, H.	68	Fearnhead, P.	447
ker	447	Burr, E.	542	Croft, J.	159	Fearns, R.	68
Belfour, J.	447	Burton, J.	542	Crompton, T.	447	Featherstone-	
Bengough, G.	446	Busby, W.	68	Cropley, R.	542	haugh, J.	352
Bennett, B.	446	Callaway, J.	447	Crundall, J.	542	Fidler, C.	263
Bennett, B.	542	Callen, J.	68	Curtis, R.	352	Field, S.	68
Bennaworth, J.	159	Cambell, J.	351	Dadd, W.	447	Field, H.	263
Bickers, J. and		Camps, W.	542	Dakin, J.	352	Finley, M.	159
W.	542	Capes, T.	542	Dalby, J.	159	Fitch, J.	68
Bicknell, R.	446	Carpenter, M.	542	Dalby, D.	542	Flynn, M.	543
Binstead, J.	351	Carter, T.	68	Daniel, F.	263	Follett & Neale	352
Birchall, J.	68	Cassedy, T.	447	Darby, F.	68	Ford, J. E.	543
Birtles, R.	68	Catchlore, E.	542			Forster, J. P.	543

Fortune,

Fortune, M.	447	Hall, R.	447	Hyde, H.	263	Landon, H.	543
Foster, W.	159	Halley, T. B.	543	Iles, J.	543	Lavender, W.	68
Foster, T.	159	Hamper, J.	447	Ingali, E.	543	Laxton, W. R.	159
Fowler, J.	68	Hancock, J.	68	Iunes, R.	447	Layland, T.	543
Fowler, J.	543	Hancock, J. C.	159	Irons, T.	68	Leach, J. A.	447
Fowler, C. and		Hankins, W.	159	Irish, S.	352	Leah, A.	159
Anstie	543	Hanson, J.	352	Isaacs, M.	68	Leal, J.	543
Fraser, J.	447	Hardey, G. N.	543	Isbister, J.	543	Lear, F.	263
Fricke, T.	352	Harding, J.	447	Israel, H. H.	447	Leavy, J.	159
Fryer, J.	159	Hardisty & Cow-		Jacks, R.	352	Ledger, E.	263
Furnace, G.	543	ring	447	Jacobs, S.	263	Lever, M.	159
Gall, W. H.	543	Harper, T.	543	James, G.	447	Lindsey, W.	263
Gamble, J.	263	Harrop, J.	263	James, C.	543	Lewis, S.	159
Gardener, A.	447	Harry, J.	543	Jameson, J.	263	Lingford, T.	159
Gardner, R.	159	Hart, H.	543	Jarratt, T.	447	Lister, T.	543
Garner, W.	447	Harvey, W.	159	Jerves, S.	447	Littlewood, A.	447
Garner, J.	447	Hawkins, J.	263	Jeffrey, H.	447	Living, H.	447
Geddes & Evans	352	Hayley, P.	68	Jemmett, S.	447	Lloyd, W.	159
Geldart, W.	543	Hayman, T.	447	Jenks, J.	543	Lloyd, T.	543
Gilbert, T.	447	Hayman and		Joel, J.	447	Lock, P.	159
Gilbert, W. H.	447	Croft	543	Johnson, S.	68	Loggins, W.	447
Gilbert, J.	543	Hayne, J.	543	Johnson, S.	263	Long, J.	352
Gilchrist, T.	447	Hayward, K.	68	Johnson, T.	352	Long, C.	543
Giles, C.	543	Haywood, F.	263	Johnson, J.	543	Longman, C.	447
Gill, T.	447	Haywood, J.	543	Johnson, J.	543	Louch, R.	159
Gill, J.	543	Hearn, T.	159	Johnston, W. H.	447	Luxmore, T.	543
Gillespy, T.	352	Heathern, C.	543	Jones, T.	68	Lyall, M.	447
Goddard, E.	543	Helden, J.	68	Jones, W.	352	Lygon, J.	447
Goddard, J.	543	Hellings and		Jones, J.	447	Lyon, G.	447
Gomersall, M.	159	Slebbing	543	Jones, E.	447	Macgee, J.	543
Goodlake, J. and		Helliwell, J.	543	Jones, S.	543	Mackenzie and	
W.	447	Hemmerick, J. W.	543	Jones, F.	543	Roper	352
Goodliff, S. T.	352	Henderson, J.	68	Jones, J.	543	Macklin, M.	447
Goodrich, W.	68	Henderson, J.	543	Jones, R.	543	McMillan, J.	352
Goodwin, J. F.	68	Henshaw, W.	447	Jones, J.	543	McCrindell, G.	542
Gordon, A.	68	Hesketch, W.	447	Jones & Taylor	543	Maddock, J. and	
Gordon and Co.	543	Hewitt, C.	447	Jordan, J.	447	R.	447
Gould, W.	543	Higgs, W.	159	Joseph, J.	159	Mair, T.	352
Gowing, G.	543	Hillier, J.	263	Kay, J.	447	Major, W.	543
Grace and Co.	159	Hinsom, T.	68	Kayll, J.	263	Mannin, W.	543
Graddon, J. P.	68	Hipkins, R.	263	Keate, J.	543	Marchant, C.	352
Grant, J.	543	Hisloy & Sadler	447	Kerr, G.	447	Mark, J.	68
Graves, C.	352	Hitchcock, J.	352	Kell, J.	447	Marks, W.	543
Gray, W. G.	543	Hobson, J.	543	Kesteven, J.	447	Marley, W.	447
Green, J. S.	447	Hodshon, J. L.	263	Ketcher, J.	447	Marsh, H.	68
Green, J.	447	Holbrook, F.	352	Keyte, S.	447	Marshall, R.	160
Greenwood & Co.	543	Holmes, T.	68	Key, G.	447	Marshall, T.	447
Gregory & Co.	352	Holmes, S.	543	Kimpton, J.	159	Marshall, T.	543
Griffin, G.	159	Holroyd, S.	159	Kingsley, J.	447	Marsham, W.	352
Griffin, J.	447	Hoofstetter, A.	447	Kinman, F.	447	Martindale, B.	447
Grill, C.	543	Hooper, C.	352	King, S.	543	Mason, J.	68
Grimshaw, J.	159	Hopkins, W.	543	King, C.	543	Mason, W.	160
Grundy, R. & J.	447	Hopwood, W.	543	Kirkman, G.	447	Matthews, M.	447
Guichinet, P.	263	Horlack, J.	159	Kirkpatrick, M.	447	Maxted, E.	160
Gummer & Ran-		Hornby, J.	447	Knapton, R.	543	Mayhew, C.	352
dall	543	Horsley, J.	543	Knight, J. H.	447	Mayo, T.	160
Hairsine and Ox-		Hovill, R.	263	Knight, M.	543	Mayward, J.	447
toby	447	Howard, W.	159	Knightly, T.	543	Meeds, S.	543
Hague, G.	447	Howell, J.	68	Knowles, J.	263	Melluish and	
Hale, J.	543	Howell, J.	352	Lacey, J.	263	Monkhonse	447
Hales, C.	447	Hull, J.	352	Laing & Rattray	352	Mellingen, J.	263
Haley, J.	68	Humphreys, M.	447	Laing, G.	447	Miles, R.	352
Hall, C.	68	Hunt, T.	543	Lamb, W.	263	Miles, R.	447
Hall, J.	263	Hunter, T.	68	Lambert, W.	543	Millikin, H. B.	68
Hall, W.	447	Hunter, A.	543	Lambden, H.	352	Millyard, T.	447
Hall, C.	543	Hutchings, T.	447	Landfriede, J.	447	Minet, J.	447
						Minton,	



Minton, C.	263	Phillips, J.	447	Sharp, J.	448	Thomas, J.	69
Mitchell, J.	352	Pickering, A.	263	Shearing, W.	160	Thomas, E.	69
Mitchinson, J.	543	Pigott, J.	447	Shepherd, T.	448	Thomas, J.	160
Mitz, S.	160	Pinkerton, T.	543	Shepherd, J.	352	Thompson, J. P.	352
Monkhouse and		Piper, C.	160	Sheppard, W.	ib.	Thompson, G.	448
Gorman	447	Pitt, J.	69	Sherrocks, J.	543	Thompson, M.	ib.
Moody, M.	160	Platt, J.	543	Shillito, J.	ib.	Thompson, W.	543
Moor, M.	68	Pocock, T.	447	Shingles, S.	160	Tingey, T.	ib.
Moorhouse, J.	160	Polfreyman, G.	543	Shury, D. N.	448	Tippier & Lead-	
Morgan, J.	447	Pollock, R. and		Shuter, J.	352	ley	448
Morgan, W.	263	W.	263	Simmons, M.	448	Tite, G.	ib.
Morris, T.	352	Pontifex, D. C.	352	Simmons, J.	ib.	Tolsey, R.	543
Morris, T.	447	Pooke, H. T.	543	Simpson, W.	69	Tomlin, C.	ib.
Morris, S.	543	Pool, W.	69	Simpson, J.	263	Travers, R.	ib.
Morton, R.	352	Poole & Gray	543	Simpson, W.	352	Tubb, D.	160
Mounrain, C.	263	Poppleton, T.	ib.	Simpson, J.	448	Tupper, J.	69
Moyes, H.	543	Pott, T.	69	Simpson, J.	ib.	Turner, E.	543
Mumford, C.	68	Poulter, T.	352	Sims, J.	ib.	Tyler, J.	352
Mumford, W.	543	Powis, R.	447	Singleton, E.	160	Underdown, T.	543
Nackbur, J.	447	Power, N.	ib.	Sizer, T.	543	Vaissiere, J.	ib.
Need, M.	69	Powning, W.	543	Sizeland, J.	ib.	Veysey, A.	263
Nelson, M.	69	Pratt, R.	ib.	Slater, C.	263	Vincent, J.	448
Newman, T.	263	Price, F.	263	Smeeton, G.	543	Wade, J.	352
Newman, J.	447	Prowse, T.	447	Smith, J.	69	Wagenridge and	
Newman, W.	ib.	Radcliffe, K.	448	Smith, S.	160	Co.	544
Newman, T. S.	543	Rance, H.	543	Smith, W.	ib.	Wait, J.	69
Newton, J.	68	Randall, J. S.	447	Smith, S.	ib.	Wakeham, T.	160
Newton, W.	69	Rayner, A.	ib.	Smith, J.	543	Walkden, E.	544
Newton and Au-		Read, J.	352	Smith, M.	ib.	Walker, J.	352
ber	543	Reece, J.	160	Smith, A.	ib.	Walker, J.	448
Niblett, G.	160	Reed, W.	263	Smithies, W. and	ib.	Walker and Co.	ib.
Nightingale, T.	69	Reed, J.	ib.	J.	ib.	Wallens and Al-	
Nightingale, W.	ib.	Revitt, W.	69	Snuggs and Co.	160	wood	544
Nokes, W.	ib.	Richards, J.	ib.	Soloman, J. and		Walmsley and	
Norman, J.	160	Rider, J. & E.	160	M.	352	Turner	263
O'Brien and Co.	69	Ridge, T.	447	Solomon, C.	160	Ward, F.	69
Odell, S.	447	Robarts, J.	263	Somervill, J.	448	Warcup, W.	448
Ogg, R.	543	Roberts, M.	352	Sowerby, T.	ib.	Waring, W.	352
Osman, E.	447	Roberts, T.	543	Spagnoletta, P.	ib.	Watkins & Cow-	
Overton and Co.	352	Robertson, J.	69	Spencer, J. and		per	448
Owen, T.	69	Robertson, G.	448	W.	352	Watling, J.	544
Pack, J. T.	543	Robinson, J.	69	Steele, J.	ib.	Watson, T.	263
Palmer, W. and		Robinson, G.	543	Stein and Co.	160	Webb, F.	544
M.	352	Robinson, J.	263	Stephens, J. W.	448	Welford, J.	ib.
Palmer, T.	447	Roche, T.	543	Stevens, W.	543	Wells, J.	448
Pannell, W.	160	Rodbet, J.	352	Stewart, T.	263	Welsh, W.	263
Pannell, M.	263	Rolfe, J.	263	Stewart and Dur-		Werninck, J. G.	543
Parham, B.	160	Ross, D.	448	ham	352	West, W.	448
Parker, G.	160	Rumsey, W.	543	Stocking, J.	448	Weyir & Hague	ib.
Parker, J.	ib.	Russell, W.	69	Stokes & Hunt	352	White, T.	160
Parker, R.	543	Rutherford, T.	543	Stoll, G. F.	263	White and Tub-	
Parson & Smith	352	Ryalls, T.	352	Strand, W.	352	bren	352
Paste, J.	543	Rye, W.	543	Studd, W.	160	White, W.	544
Patience, J. T.	160	Sandle, W.	ib.	Summers, S.	160	White, T.	ib.
Paton and Co.	447	Scott, T. H.	352	Sutterby, F.	543	Whitehead, A.	69
Pattison, G.	263	Schutt, J. H.	543	Tarbart, H.	160	Whitley, J.	448
Patterson, W. F.	543	Schultherp, A.	352	Taylor, D. P.	352	Whitle, J.	352
Payne, E.	447	Seaborne, G. W.	160	Taylor, W.	ib.	Whitworth, S.	448
Payne, T.	543	Seddington, J.	352	Taylor and Hop-		Wigglesworth,	
Peacock, T.	263	Sedgwick, J.	160	kins	448	F.	543
Pearce, W.	ib.	Selby, T.	352	Taylor, J.	543	Wilkes, W.	544
Pennell, R. & L.	447	Seppings, J.	448	Teasdale, W.	160	Wilkinson, J.	160
Penning, J.	543	Sewell, J. D.	ib.	Tedstill, T.	263	Wilkinson, C.	448
Peppin, K.	69	Shade, C.	ib.	Temperley, G.	448	Wilks, W.	ib.
Perry, E.	160	Sharp, J.	160	Tew, H.	352	Williams, R.	69
Phillips, H.	69	Sharp, G. & W.	448	Thomas, J.	543	Williams, H.	160

Williams, D.	263	Winder, T.	160	Wood, W.	160	Wright, E.	448
Williams, C.	544	Winnall, E.	448	Wood and Co.	263	Wright, R.	544
Williams, L.	543	Winter, W.	160	Wood, J.	448	Wrighton, D.	69
Wilson, T.	69	Witenhall and		Woodhouse, T.	160	Yates, J.	ib.
Wilson, J.	263	Crouch	448	Worboys, W.	543	Yates, G.	544
Wilson & Good-		Withers, J.	ib.	Worsfold, T.	448	Young, E.	160
air	ib.	Witty, G. A.	544	Wotton, W.	ib.	Young, J. G.	352
Wilson, H.	448	Wolff and Gor-		Wright, G.	ib.		
Wimpey, W.	544	ville	448				

*Alphabetical List of Dividends announced between July 14th. and December 14th, 1812.*

ABSOLON, G.	352, 544	Bargebar and Co.	544	Blewett, J. E.	448	Bryant & Catch-	
Adams, C.	69	Barker and Co.	160, 352	Blow, W.	69	pool	263, 352
Adams and Co.	ib.	Barlow, R.	160	Blow, J.	352, 448	Bryant, W.	263
Adams, B. & E.	352, 448	Barnard, W.	352	Blowers, T.	69	Bryant, F.	448
Adams, J.	160	Barnes, F.	160	Blugg, W. R.	263	Buchanan and	
Adlington, E. A.	69	Barnes, J.	263	Blunt, J.	160	Brun	352
Ainsworth and		Barnett, T.	160	Blyth, J.	352	Bundy, B.	69
Stephens	263	Baron and Pear-		Boder, G.	263	Buringham, T.	263
Aked & Young	544	son	448	Bold, G.	69	Burke, W.	69
Aldridge, C.	160	Barr, J.	263	Bolt, J.	ib.	Burlingham, J.	544
Aldridge, J.	352	Barron, T.	544	Bond, J.	160	Burn, J.	ib.
Allen, R.	263	Barry, M.	263, 352	Boor, G.	ib.	Bush, W.	ib.
Allen, A. C.	352	Barter, M.	544	Boraman, J.	69	Butcher, N.	69, 263
Allen, G.	544	Bartlett, J.	263	Bosworth, W.	160	Butler, N. and	
Alston, G.	263	Barton, T.	448	Bowcher and		B.	ib.
Amhurst, S.	263, 352	Bates, S.	544	Wood	544	Butler, R.	352
Anderson, W.	160	Bath, R.	ib.	Boyle, P.	ib.	Butler, C.	ib.
Anderson, J.	352	Batson, J.	ib.	Boys, S.	160	Butt, J.	448
Anderson, D.	ib.	Battye and Pil-		Bracken & Wil-		Byrn, J.	ib.
Anderson, R.	544	grim	263	ling	263, 544	Cabanges, J. B.	ib.
Anderton and Co.	69	Beaumont, W.	352	Braddon, W.	69	Cade and Co.	160
Andrews, T.	69, 160, 352, 448	Beaven, J. H.	160	Bradley, J.	448	Cameron, W.	352
Ansell, T.	263	Beck, J.	544	Bradshaw & Co.	ib.	Carden, T.	160
Appleton, W.	448	Begbie, P.	69	Braman, J.	69	Carruthers, G.	
Aquiler, J. D.	160	Bell, J.	ib.	Bramley, J.	448	P.	69
Arden, J.	352	Bell, W.	ib.	Brest, H.	544	Carson and Co.	160
Arnold, H.	69	Bellamy, T. L.	160, 448	Breit & Stower	263	Carter, R.	69
Ashfield, T.	448	Bellamy, W.	263, 352	Brickwood & Co.	69	Casheer, J.	160
Ashley, J. & T.	352	Bennett, T.	263	Brickwood, L.	352	Cassal, M.	263, 448
Ashley, G.	ib.	Bennett, W.	352, 544	Bridger, J.	160	Chalfont, S.	ib.
Ashmead and		Bentz, C. F.	ib.	Brill, W.	ib.	Chambers, S.	69
Furlong	ib.	Berkley, T.	448	Brine, W.	263	Chambers, E.	544
Aspinell, J.	263	Bernard, W.	ib.	Brinton, R.	448	Chapman, E.	69
Asser, A.	544	Berry, C.	544	Brix, R.	160	Chapman, C.	263
Atchison, D.	448	Bessell, C.	69, 352	Brock & Le Me-		Chapman, J.	ib.
Atkins, H.	544	Bidgood, J.	263	surier	263, 448	Charlton, C.	ib.
Atkinson, W.	69	Birchall, J.	352	Brooks, J.	160	Chettle, S.	544
Attree, H. R.	352	Bird, C.	160, 448	Brooman, T.	69	Child, J.	160
Avenell, C.	544	Birkby, H.	352	Brow, W.	160	Claridge, R.	69
Ayles, O.	448	Bishop, E.	69	Brown, J.	ib.	Clark, A.	448
Badger and Co.	69	Bisson and Co.	544	Brown, J.	352	Clarke, T.	69
Bailey, J.	ib.	Bland, J.	448	Brown, P.	448	Clarke, G.	ib.
Bain, J.	448	Blackburn and		Brown and Pow-		Clarke, S.	69, 263
Baker, W.	263	Bonner	352	ell	352	Clemence, J.	544
Ball, J. B.	448	Blackburne, W.	160, 263, 352	Brown and Wil-		Clifford and Co.	263
Ballingall, R.	544	Blacklin, Z.	448	son	448	Clough and Co.	ib.
Balmer, W.	263	Blackman, T.	544	Btown, J. & G.	448, 544	Coates & Walker	263, 352
Lamsdell, R.	69	Blake, J.	352	Brown, J. and M.	ib.	Cocke, J.	352
Canister, W.	160			Brown and Fo-		Cockell, J.	ib.
				rester	ib.	Coldicott, J. W.	ib.
				Brown and Tre-		Cole, E.	263
				gent	ib.	Cole, J.	263, 544
						Coleby,	



- Coleby, J. 544  
 Coles, W. 160, 352, 544  
 Collier, E. 263  
 Collins, J. 544  
 Colman, E. ib.  
 Colson, J. 448  
 Colvin, J. 352  
 Comford, T. and G. 160  
 Cooke, H. 352  
 Cooke and Co. 69  
 Cooke, J. C. 544  
 Cooper, I. 160  
 Cooper, J. ib.  
 Cooper, J. 263  
 Corie, B. 544  
 Corrie, J. 448  
 Cosslett, W. 544  
 Cotbill, R. ib.  
 Cotching, T. 448  
 Couch, W. 69  
 Cowcher and Co. 448  
 Cox G. 69  
 Coxen, G. 263  
 Crossland, S. 448  
 Crossley, J. 69  
 Crowder, W. 263  
 Crumbehalme, J. ib.  
 Currie, R. 352  
 Currie, H. & J. ib.  
 Cutler, A. 160  
 Cutting, W. 448  
 Dall, T. 263  
 Danson & Walme-  
 sley 448  
 Darlington and  
 Co. ib.  
 Davey, J. 160, 448  
 Davie, J. 160  
 Davies, W. 544  
 Davy, J. & M. 160  
 Dawson, J. 69  
 Dawson, J. ib.  
 Dawson, W. 160  
 Dawson, J. ib.  
 Dawson, T. 263  
 Dawson, S. ib.  
 Dawson & Pow-  
 ling 352, 448  
 Deale, C. 263  
 Dear, J. 544  
 Deman, T. 352  
 De Prado, J. 69  
 Desormeaux, L. 544  
 Dexter, S. 352  
 Dickenson, J. 160, 352  
 Dicks, H. 160, 263  
 Dobson, J. 160  
 Dobson, E. 544  
 Dodson, J. 69  
 Dodsworth, W. 352  
 Dokwra, G. 544  
 Donadieu, G. 69  
 Donna, W. J. 544  
 Dorrington, W. 263  
 Downend, S. 160  
 Dover, J. 544  
 Drake and Co. 69, 160  
 Draper, R. 352, 448  
 Draper, S. 448  
 Drummond, W. 263  
 Drury, J. F. 160  
 Duckam & Lan-  
 kester 352, 448  
 Duckett, W. 352  
 Dudley, C. S. 69, 448  
 Dudley, F. 544  
 Duke, E. and F. 448, 544  
 Dyck, F. A. V. 263  
 Dyer, S. 160  
 Dyche, C. 544  
 Dykes, T. 69  
 Eames, W. 69  
 Early, J. 448  
 Easterby, J. 160  
 Easton, S. 263  
 Easton, J. 352  
 Eckenstein, D. 69  
 Edwards, W. 448  
 Egerton, E. 263, 352  
 Elfstrand & Val-  
 ley 263, 352  
 Ellis, D. 160  
 Ellis, J. 448  
 Ellis, J. 544  
 Ellis, T. 448  
 Ellison, G. 544  
 Ellom, J. 69, 160  
 Ellwell, G. 263  
 Elt, T. E. 448  
 Elworthy, J. 544  
 Esling & Cooper 263  
 Etches, J. 448  
 Evans, D. ib.  
 Eveleigh, F. 160  
 Everitte, W. 352  
 Ewer and Co. 69  
 Ewens, R. 544  
 Eyre, J. 448  
 Fair, J. 544  
 Fairbone, C. ib.  
 Fairless, T. E. 69  
 Falkner, M. 352  
 Fazakerly, J. 544  
 Farlow, J. 160  
 Fenton, R. J. 448  
 Fell and Bean 544  
 Ferriter, S. M. 448  
 Fisher, W. 160, 263, 448  
 Fletcher, R. and  
 H. 160  
 Flock, E. 69  
 Floze, J. B. 448  
 Ford, W. 160, 263  
 Ford, J. 160, 448  
 Forster, W. ib.  
 Forster, J. 69  
 Foster & Sharp 263  
 Fourdrinier and  
 Sale 263  
 Fowler, J. 544  
 Fox, B. ib.  
 Frankland, F. 160  
 Franklyn, J. 263  
 Fream, T. ib.  
 French, M. 448  
 Friday, R. 69  
 Fryer, F. 352  
 Fuize, J. B. 160  
 Fatcher, T. R. ib.  
 Ganton, J. ib.  
 Garnett and  
 Speyer 263  
 Gaskell, G. 352  
 Gaskill and Cle-  
 mentson 352  
 George, B. 448  
 Gibbs, J. A. 544  
 Gibson, R. 263  
 Gibson, M. ib.  
 Gilchrist and Co. 69, 263  
 Gill, J. S. 69, 263  
 Glover, J. 352  
 Glover, G. 448  
 Glover, S. 69  
 Godwin, T. 263  
 Godwin, E. 160, 448  
 Goldsmith, J. 352  
 Gontan, J. 160  
 Gooch, J. M. 544  
 Goodhall, T. 69  
 Goodridge, H. 263  
 Goodson, R. P. 69, 160  
 Goodwin, J. 263  
 Goodwin, J. F. 544  
 Gordon, J. 352, 448  
 Gordon and Co. 69  
 Gorton, G. ib.  
 Gould, J. 160  
 Graham, J. 448  
 Gray, R. 160  
 Gray, J. 544  
 Green and Co. 160  
 Greenhaigh, J. 160  
 Greig, C. 69  
 Griffiths, S. 448  
 Grob, J. and E. 160  
 Hague, W. 264  
 Hale, T. 544  
 Halford, H. 264, 352  
 Hall, W. 69  
 Hall T. 264  
 Hally, C. ib.  
 Halse, R. 448  
 Hamilton, J. 69  
 Hamilton, R. 69, 448  
 Hamper, J. 544  
 Hampton, J. 352, 544  
 Hancock, J. 352  
 Harding, T. 264  
 Harkness, J. 352  
 Harper, W. 264  
 Harris, W. 69  
 Harris, W. 352  
 Harris, G. 544  
 Harrison, H. ib.  
 Harvey, R. 69  
 Harvey, J. 264  
 Haughton, H. 69  
 Hawthorne, J. 352  
 Hay, M. 264  
 Hayward, T. 160  
 Hayward & Tur-  
 ney 544  
 Haywood, J. 160  
 Heath, S. 352  
 Henderson, F. 544  
 Henderson and  
 Nelson ib.  
 Henry, H. 160  
 Herbert, J. 69  
 Herbert & Mayo 352, 448  
 Heritage, J. 544  
 Hewson, T. 448  
 Hiams, H. 69  
 Hickox, J. 264, 448  
 Hicklin, E. and  
 T. 544  
 Hicks, M. 69, 160  
 Higgins, H. 264  
 Hilbers, G. 264, 544  
 Hill, J. 69, 160, 352  
 Hill, W. 352  
 Hill, J. ib.  
 Hill, J. 448  
 Hills, J. 544  
 Hilse, B. 448  
 Hilton, J. 69  
 Hitchcock, G. 264  
 Hoakesley, R. 69, 160, 448  
 Hobman and Co. 160  
 Hobham, W. 160  
 Hockley, J. M. 69, 160  
 Hockly, T. 544  
 Hockin, J. 352  
 Hodges, T. 160  
 Hodgkinson, R. 544  
 Hodgson, T. ib.  
 Holland and Co. 69, 544  
 Holland, S. ib.  
 Holmes, F. 352  
 Holt, J. 448  
 Homan, J. 69  
 Hooper, H. 544  
 Hopkins, T. 352, 448  
 Hose, J. D. 69  
 Houghton, H. 264  
 Houghton, G. 448  
 Houlden, R. 69  
 Howes, J. ib.  
 Hubble, H. 544  
 Hufham and Co. 160, 264  
 Hughes, H. 69, 352  
 Hughes, J. 352  
 Hughes,

- Hughes, T. 448  
 Hulsewalcker, H. ib.  
 Humphreys, J. 69, 264, 448  
 Humphreys, T. 160  
 Humphreys, J. ib.  
 Humphreys and Houghton 448  
 Hunter, W. 352  
 Hurry, J. 69, 544  
 Hussey, E. 69  
 Ingham, J. D. 448  
 Ingle, J. 160  
 Ingraham, G. W. 69  
 Innskipp, J. 544  
 Isaacs, M. ib.  
 Jackson, W. 69  
 Jackson, R. ib.  
 Jackson, W. 264  
 Jackson, R. 352  
 James, R. 69, 544  
 Janaway, E. 448  
 Jarman, W. 544  
 Jaymond, L. ib.  
 Jennings, C. 448  
 Johnson & Brown 352  
 Johnson, W. 448  
 Johnson, R. 544  
 Jones, W. 160  
 Jones, T. 160, 352  
 Jones, B. 264  
 Jones, S. D. 448  
 Jones, H. ib.  
 Jones, J. 544  
 Jones, W. ib.  
 Jones, S. 448  
 Joseph, E. 448, 544  
 Joseph, S. N. ib.  
 Jowsey, W. 160  
 Joyce, R. ib.  
 Kampf, P. 264  
 Keene, A. 448  
 Kellett, T. 69  
 Kemp, J. 352, 448  
 Kenison, T. A. 160  
 Kernot, J. 544  
 Kersey, J. 448  
 Kilby, C. 352  
 Killick, J. S. 69  
 King, W. H. ib.  
 King, G. 264  
 King, W. 352  
 King, J. 448  
 Kirkby, W. 160  
 Kirk, J. 69, ib.  
 Kirke, T. D. 352  
 Kneller, J. 69  
 Knibbs, J. H. 448  
 Knight, S. 69, 160  
 Knight, W. 448  
 Knight, J. ib.  
 Knowlton, C. 160, 264  
 Koops, M. 69  
 Lacey and Fay 448  
 Laing, G. ib.  
 Laing, C. 448, 544  
 Lakin, T. H. 352  
 Lamb, W. 448  
 Lanchester, 69  
 Land, J. 448  
 Lavender & Co. 160  
 Lawrence, S. 69  
 Lawson, H. 352  
 Lawson, J. 544  
 Leach, J. 269, 352  
 Leat, W. 448  
 Lee & Co. 69, 160, 448, 544  
 Lee, E. 264, 352, 448  
 Lee, J. 264, 352  
 Leech, W. 69  
 Leneker, S. 264  
 Leppard, P. 448  
 Lewis, E. 160  
 Lewis, D. 448  
 Lindo, D. A. 352, 448  
 Lingford, T. 448  
 Loathis, J. L. 544  
 Lock, P. 69  
 Lockett, J. 448  
 Long, J. 544  
 Long, J. and J. ib.  
 Longdon and Co. 448, 544  
 Lonsdale, G. B. 69  
 Lonsdale, E. 544  
 Lord, E. ib.  
 Lovell, J. J. 264  
 Lowe, W. 448  
 Lowe, R. ib.  
 Lowe, T. 544  
 Lowndes, T. 160  
 Luccock, T. 544  
 Luke, T. 448  
 Lumley, T. 160, 544  
 Lunn, W. 69, 352  
 Luxton and Hillier 448  
 Lyccett J. 264  
 Lye, G. and E. ib.  
 Lynass, W. 160  
 Mackenzie, G. 448  
 Maddock, W. 264  
 Mair, R. 544  
 Maitland, D. 69  
 Makeg, J. 264  
 Makin, H. 69  
 Maltby, T. and G. 264  
 Manley and Holness 448  
 Mann, T. A. ib.  
 Manners, W. 352  
 Marchant, H. 448  
 Mark, J. ib.  
 Marsh, W. 69  
 Marshall, C. 448  
 Martyn, J. W. ib.  
 Masters, W. 264, 448  
 Mathews, R. 160, 264  
 Mathews, P. 264  
 Mathews and Co. 352  
 Mavor and Co. 69  
 Meeson, E. 160  
 Meeson, W. P. 544  
 Merrifield, J. 69  
 Merryweather & Brain 353  
 Midwood, J. 264  
 Middlehurst, M. 353  
 Milburn, W. 69, 448  
 Mildrum, G. 264  
 Miles, W. 69  
 Miles, T. 448  
 Miller, C. 264, 353  
 Miller, W. 544  
 Mills, H. 160  
 Milner and Co. 264, 353  
 Milward, C. S. 264  
 Mitchell, W. 69  
 Moffatt and Co. 69, 544  
 Moggett, J. 264  
 Mole, G. 160  
 Moon, G. 69  
 Moore, M. 448, 544  
 Moore, J. 544  
 More, J. 160  
 Morecroft and Bates 544  
 Morgan, A. and E. 264  
 Morris, L. 160  
 Morris, W. 264  
 Morland, J. 69  
 Moses, J. 160  
 Mullens, W. 448  
 Mullion, H. 353  
 Murphy, G. 264  
 Murm, H. 544  
 Murray, J. ib.  
 Neal, T. and E. ib.  
 Needham, W. P. 160, 448  
 Needham, R. 353  
 Nevitt, J. 69, 353  
 Newham, M. 69  
 Newman, W. 160  
 Newman, H. 448  
 Newton, J. 160  
 Nitch, J. 264  
 Noby, R. 160  
 Noble, F. 448  
 Nock, S. and J. 160  
 Nordblad & Co. ib.  
 Norman, H. 448  
 Norris, E. 160  
 Norton, J. 544  
 Nowell & Wake-  
 lin ib.  
 Nutell, J. 353  
 Nutt, T. 264  
 Oddy, S. and A. ib.  
 Ogbun, H. 69  
 Ogle, J. 544  
 Ormerod, G. 353  
 Osborne, W. 160, 264  
 Ourry, J. A. 448  
 Overton, P. 69  
 Page, T. 264  
 Page, R. 544  
 Painwick, J. S. 160  
 Palsford, H. 449  
 Park, J. 69  
 Parke, T. 544  
 Parke, T. ib.  
 Parker, M. 69  
 Parker, W. 353  
 Parker, J. 449  
 Parlett, W. 448  
 Parsons and Daniel ib.  
 Paul, T. 264, 353  
 Peacks, J. 449  
 Peacock, C. 353  
 Pearson, J. 449  
 Peat and Co. 69  
 Peel, C. 353, 449  
 Pell, T. 264  
 Peltier, J. 160  
 Penberth, J. H. 264  
 Pereira, D. ib.  
 Perkins, J. 69  
 Perris, J. 449  
 Perry, H. 264  
 Purnell, P. 353  
 Phillips, W. P. 160  
 Phillips, J. P. ib.  
 Phillips, R. 264  
 Phillips, W. 449  
 Pinder, A. ib.  
 Pinney, J. 160  
 Pitt, H. 69  
 Plowman, J. ib.  
 Pocklington and Co. 69  
 Pontifex, D. C. 544  
 Pope, H. 160  
 Porter, W. 449  
 Porter, W. and M. ib.  
 Potter, T. 264  
 Poulton, C. 449  
 Powell, J. 264  
 Pownell, P. 353, 544  
 Pratten, C. 544  
 Preece, B. 353, 449, 544  
 Preston, S. 69  
 Preston, R. 264, 449  
 Price, J. 264  
 Prince, W. 353  
 Pritchard, G. 69  
 Procter, S. 160  
 Prockter, E. 449  
 Prosser, W. ib.  
 Pulley, J. 544  
 Pycroft & Jackson 449  
 Pycroft, J. 544  
 Pyer & Payne 264  
 Railey and Hunt 353  
 Ramsay



Ramsey, T.	449	Shall, S.	353	Statham, S. and	Turner, R.	544
Randall, J.	160	Shand, C.	264	E.	Twallin, J.	264
Randall, T.	353	Sharland, G.	160	Stark, A.	Twell, E.	449
Ratcliffe, R.	264, 353.	Sharp, W.	69	Stanes, R.	Twendow, W.	353
	449	Sharp, C.	449	Staveley, L.	Twibill, J.	69
Ratcliffe, J.	353	Shaw, S.	69	Stead, J.	Twigg, J.	ib.
Rea, T. and J.	264	Shaw, W.	ib.	Steight, J.	Upsom, J.	449
Read & Young	449	Shaw, Z.	ib.		Vaichtner, A.	544
Redhead, R.	544	Shaw, D.	264		Van Linschoten,	
Reddish, R.	449	Shaw, J.	353	Steicker, R.	F.	264
Reeves, W.	264	Sheffield, S.	544	Stelling, R.	Varicas, A.	544
Render, G.	160	Shelton, E.	ib.	Stevens, G.	Veal, C. and W.	264
Reynolds and Co.	69	Shephard, T.	ib.	Stevens, R.	Vincent, J.	449
Richards, J.	353	Sheppard, T.	ib.	Stewart, B.	Visick, W.	544
Richards and		Shillitoe, J.	ib.	Strilling, R.	Wainwright and	
Bond	449, 544	Shirreff, A.	449	Stone, R.	Ward	ib.
Richardson, J.	264	Shoolbred, J.	264	Stone, C.	Waite, C.	449
Richmond, T.		Short, E.	ib.	Stonebridge, W.	Walker, C.	353
G.	264, 449, 544	Short, B.	449	Stiacy and Co.	Walker, W. F.	449
Rigby, J.	353	Short, F.	264	Stuart, C.	Walker, H.	ib.
Ring, W.	544	Shuttleworth &		Stund, W.	Walker and Co.	ib.
Rippon and Co.	69,	Goodfellow	449	Studd, W.	Waller, J.	ib.
	160	Siggs, J. W.	444	Swallow, S.	Ward, J.	ib.
Robertson, D.	69, 160	Simms, H.	160	Sweeting, J.	Warg, T.	353
Robertson, R.	544	Simpson & Fair-		Swendall, R.	Warren and Co.	69
Robinson, J.	69	man	353	Sykes, W.	Warren & Smith	544
Robinson, J.	353	Simpson, J.	544	Symes, J.	Watson, J.	69
Robson, T.	449	Simson, D.	264	Tarling, J.	Watson, T.	544
Robson, M.	544	Sinclair, D.	353	Taylor, J.	Webb, W.	449
Roe, N.	69	Singer, E. P.	264	Taylor, G.	Webb, J.	ib.
Roe, T.	353	Sisley, J.	353	Taylor and Co.	Webberley, J.	264
Rogers, S.	449	Sisley, T.	ib.	Taylor, T.	Webster, J.	ib.
Rooke, T.	544	Sisson, J.	69	Taylor, J.	Weddell and	
Routh, J.	ib.	Sizer, G.	264	Taylor, D.	Lloyd	449
Rowlandson and		Slade, M.	69	Temple, S.	Welch, J.	264
Co.	69	Slade and Co.	160	Terney, D.	Wells, J.	160
Rowney, R.	ib.	Slade, T. M.	353	Thackray, R.	Wells & Tooke	449
Roxbv, J.	264	Slaymaker, R.	ib.		West, S.	69
Royston, B.	160	Smalley, C.	ib.	Thomas, K. R.	Westall, W.	160
Royston, W.	264	Smets, G.	69	Thomas, T.	Westall, E.	264
Rugeley, H.	160	Smith and Co.	69,		Wheatley, J.	160
Rusby, J.	449, 544		160	Thomas, T.	White, T.	69
Russell, J.	264	Smith, J.	ib.	Thomas, P.	White, A.	160
Russell, W.	264, 353	Smith, T.	ib.	Thomson, T.	White, H.	264
Rymill, J.	449	Smith, J. H.	264	Thompson, G.	White, R.	544
Sadler, J. G.	264	Smith, T.	264, 353	Thornborrow, R.	White, E. B.	ib.
Salter, W.	ib.	Smith, R.	353	Thornton, J.	Whitehead, J.	449
Sams, S.	69	Smith, J.	449	Thornton, G.	Whitehead and	
Sanders, R.	69, 160	Smith, A.	ib.	Throgmorton, J.	Hadley	ib.
Sanders, R. F.	449	Smith, J.	ib.	T.	Whitehead, W.	ib.
Sanderson, R.	449,	Smith, J.	544	Tipper, S.	Whitehead, A.	544
	544	Smith, T.	ib.	Tobin and Mit-	Whitely, W. &	
Sanderwick, J.	160	Smith and Stein	ib.	chell	J.	264
Sandy, W.	449	Smyth, G. J.	69	Toledano, P. D.	Whiteley, J.	353,
Sawbridge, H.		Soady, W.	353	Toller, E.		449
W.	353	Sowden & Hodg-		Toulmin, W.	Whittaker and	
Say, C.	353	son	544	Toulmin, O.	Co.	160
Scott, P. J.	69	Sparkes, R.	69	Townsend, E.	Whittle, J.	264, 353
Scott, J.	160	Sparkes, J.	449	Townson, W.	Wildgoose, C.	544
Scott and Co.	449	Sparrow, J.	544	Tribe, R.	Wilkins, J.	353
Scott, J.	ib.	Spencer, J.	264	Trott, D.	Wilkinson and	
Seaborne, G. W.	544	Spraggon & Co.	69	Troup, D.	Sutton	264
Seager, S.	449	Squire and Co.	ib.	Trueman, T.	Wilkinson, J.	449
Sellers, G.	69	Squire, J.	ib.	Tugwell, T.	Wilkinson, E.	ib.
Serjeant, R.	160	Squire, W.	544	Turner, S.	Williams, R.	160
Season, J.	449	Stables, W.	ib.	Turner, J.	Williams, J.	353

Williams,

Williams, T. G.	353	Wilson & Wil-	Woodcock, J.	449	Worhall & Thur-
Williams, W.	449	liams	Woodman, W.	69,	ston
Williamson, J.	69	ib.		264	Wright, F.
Willmott, S. D.	544	Winch, N. J.	Woodward and		Wright, T.
Willatts, J.	69	69, 353	Co.	69	Wright, R.
Wilson, R.	160	Winter, W.			Wyllie, J.
Wilson, A. H.	264	449	Woolbert, T. D.	160	Youd, R.
Wilson, N.	ib.	Wistinghausen,	Woolcombe, W.	ib.	Yonge, E.
Wilson, T.	449	F. W.	Woolcott, W.	69,	ib.
Wilson, W.	ib.	353		264	Young, A.
		Withnall, W.	Woolley, J. P.	69	
		449			
		Wood, H.			
		264			
		Wood, J.			
		544			
		Woodgreen, C.			
		69			

*Biographical Notices of remarkable Persons deceased.*

ANNESLEY, Dr.	79	Dandon, M.	462	Kidnock, Mr.	269	Reid, Mrs.	85
Aylesford, Earl		Daniell, S.	268	Kirkpatrick, Gen.	266	Rogers, Rev. H.	93
of	461	Davies, J.	171	Kirwan, R.	78	Romney, Lady	362
Bagley, G.	563	De Luc, M.	171	Le Marchant,		Rothery, Mrs.	372
Bazing, W.	461	Duncombe, Mrs.	473	Gen.	269	Smith, Sir C.	460
Brookman, Mr.	567	Eagles, Mr.	567	Lloyd, S. E.	557	Solomon, J.	566
Brooks, J.	88	Ely, bishop of	79	Mallet, P.	77	Squire, Col.	186
Broussonnet, M.	132	England, R.	363	Mercer, N.	460	Stewart, Sir J.	362
Brown, R.	89	Fleurieu, M. de	319	Miller, Dr.	557	Stuart, A.	379
Campbell, Mrs.	461	Forster, E.	80	Mingay, J.	266	Ursulack, J.	92
Cavendish, F.	171	Garthshore, Dr.	80	Napier, W.	474	Vallancey, Gen.	171
Cavendish, H.	416	Grieverson, Mrs.	173	Osborn, Rev. G.	469	Whitby, H.	77
Clairon, Mad.	227	Hamilton, Dr.	362	Paine, R.	362	Wignell, A.	92
Clark, J.	79	Hancock, Mrs.	567	Parkin, D.	171	Wilkins, Rev. W.	372
Cooke, G.	557	Heyne, M.	366	Pinder, Miss	178	Willan, Dr.	512
Cotton, Sir C.	78	Hird, Mrs.	273	Pinedo, M.	366	Yate, Dr.	470
Crawford, Mrs.	93	Humphreys, R.	69	Raine, Dr.	362	Zoega, G.	129
Dampier, Dr.	79	James, Capt.	92	Rauzzini, Mr.	567		



END OF THE THIRTY-FOURTH VOLUME.



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